

VICHARA SAGARA

A Treatise in Advaita Philosophy



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VOLUME 25

Chapter 6

The description of the falsity of the teacher, Vedanta and all the means for the Kanistha Adhikari

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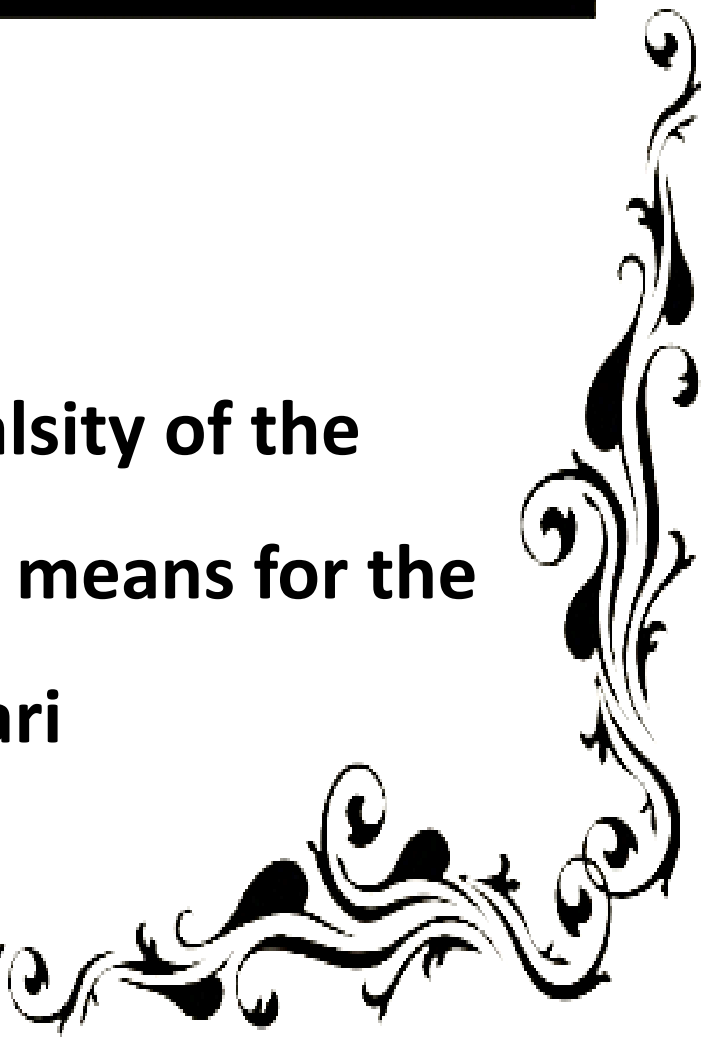
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CHAPTER 6

**The Description of the Falsity of the
Teacher, Vedanta and all the means for the
Kanistha Adhikari**



Topic 352 :

(३५२) अगृधदेवस्य त्रयः प्रश्नाः —

(१) अहं कः, (२) संसारस्य कर्ता कः, (३) मुक्तेः कारणं किं ज्ञानमुत कर्मार्थवोपासनमथवा कर्मोपासने उभे अपि इति ।

Gita - Chapter 4 :

तद्विद्धि प्रणिपातेन
परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं
ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

tadviddhi praṇipātēna
paripraśnēna sēvayā |
upadēkṣyanti tē jñānaṁ
jñāninastattvadarśinaḥ || 4-34 ||

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

- Without sishya Asking for Knowledge don't teach
- Adihi Bhagawan... Question shows Sadhana of a Student, Qualification.

Pari Prashna	Anu Prashna
- 1 st Time Question	- Gita - Arjuna's repeated Questions - 2 nd Level Question

Taittiriya Upanishad - Brahmananda Valli :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmaavidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'shnute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

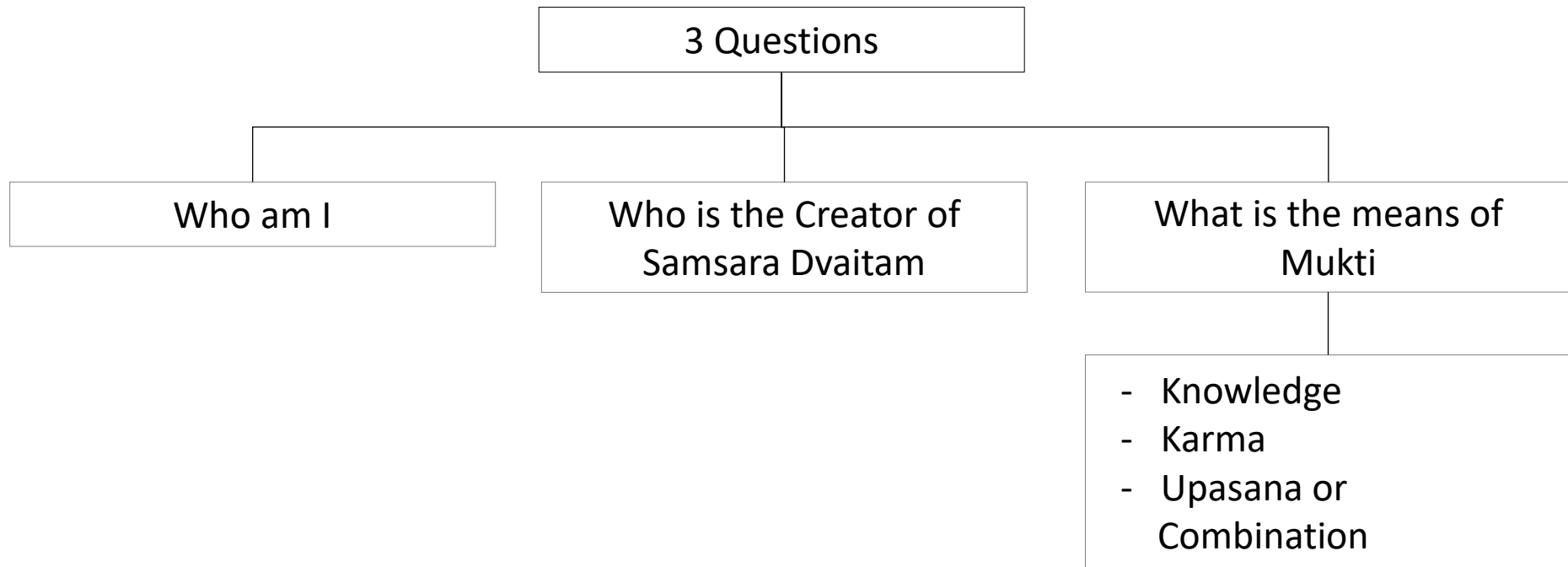
Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

तस्यैष एव शरीर आत्मा ।
यः पूर्वस्य तस्माद्वा एतस्माद्विज्ञानमयात् ।
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा तदप्येष
श्लोको भवति ॥ २ ॥

tasyaiṣa eva śārīra ātmā |
yaḥ pūrvasya tasmādvā etasmādvijñānamayāt |
anyo'ntara ātmā'nandamayaḥ | tenaiṣa pūrṇaḥ
sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |
anvayaṃ puruṣavidhaḥ | tasya priyameva śiraḥ |
modo dakṣiṇaḥ pakṣaḥ | pramoda uttaraḥ pakṣaḥ |
ānanda ātmā | brahma pucchaṃ pratiṣṭhā tadapyeṣa
śloko bhavati || 2 ||

Of that, of the former, this one verily is the embodied self. Different from this self made up of intellect (Vijnanamaya) is another self within, formed of bliss (Anandamaya). By this, that is filled (By Anandamaya the Vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, Joy (Priya) is the right side, Rejoicing (Moda) is the left side, and bliss (Pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika Verse about it. [2 - 5 - 2]

- Based on teaching Anu Prashna



i) Aham Kaha

ii) Samsarasya karta Kaha?

iii) Muktehe Karanam Kim?

- Jnanam, karma, Upasana Ubhe Api?

तत्र (१) हे भगवन्, 'अहं कः' इति प्रश्नस्यायमभिप्रायः — (१) किमहं देहस्वरूपः, (२) अथवा देहाद्भिन्नः । 'अहं मनुष्यः' इति 'मम देहः' इति च द्विविधप्रतीतिसम्भवान्मे संशयो जातः । यदि भवान् मां देहाद्भिन्नं ब्रवीति तर्हि (३) अहं किं कर्तृभोक्तृस्वरूपः, (४) उताक्रियः । यदि मां भवान्क्रियं कथयति, तर्हि (५) अहं किं सर्वशरीरेष्वेकः, (६) उतानेक इति ।

Why Agrude Deva Developed Doubt Regarding Himself?

- What is notion I have regarding 1st Question?
- What is my intention?

i) Am I Body?

- Scientist = Individual is the body
= Nothing other than Body
- Why Sraddham, Tarpanam?
- Whom for? Useful or not?
- What is Proof for Sukshma, Karana Shariram, Atma?
- We are all Atheist because of Modern Science
- Why Sacred thread?
- Why light lamp in the Morning? Is there someone other than the Body.

Katho Upanishad :

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye
asti-tyeke nayam astiti caike,
etad vidyam anusistas tvaya 'ham
varanam esa varas trtiyah ॥ 20 ॥

There is that doubt. "When a man is dead," Some say 'He exist' and some again say 'He does not.' this I should like to know, being taught by thee. This is the third boon, that I ask.
[1 - 1 - 20]

I am Human :

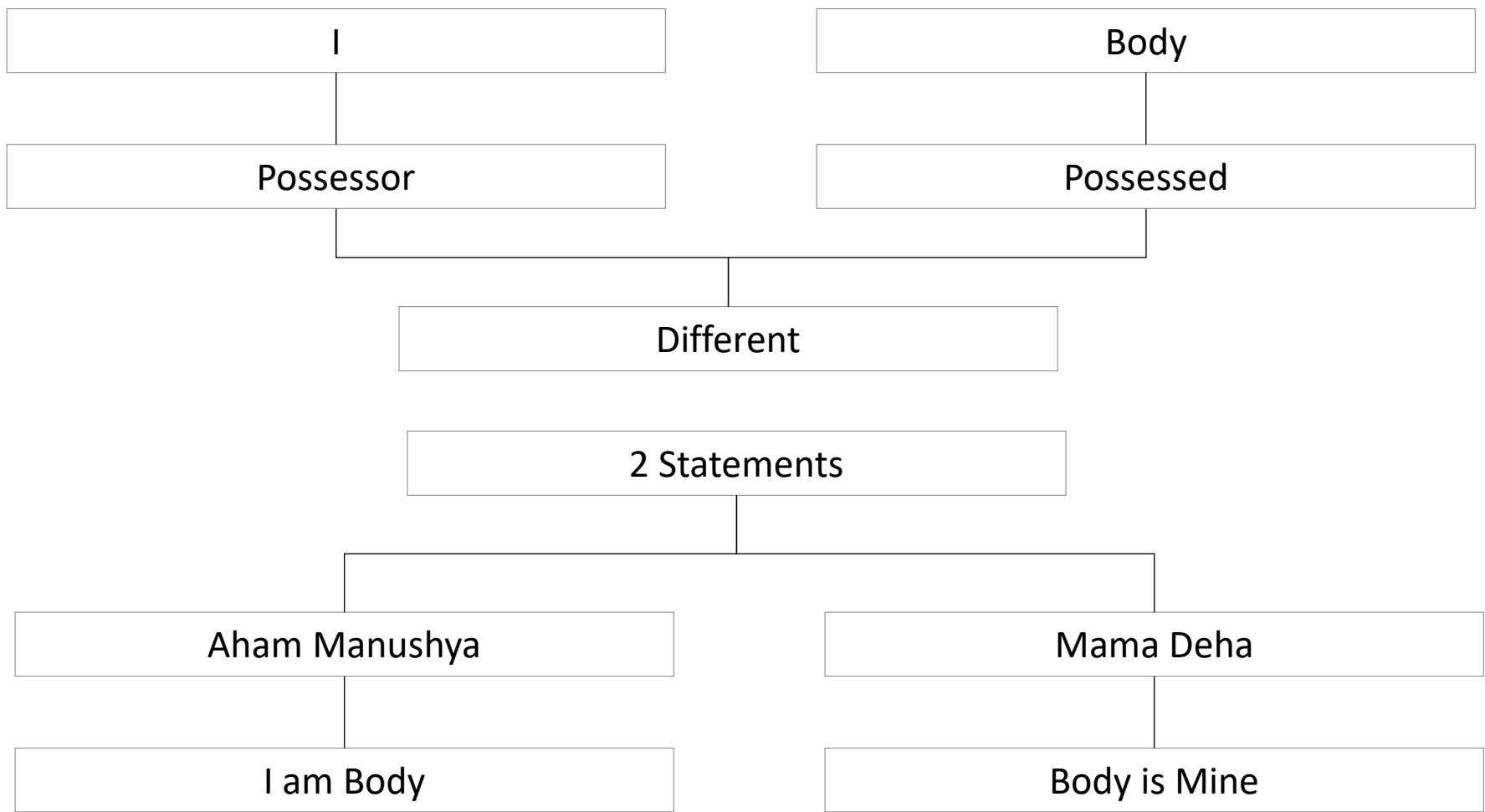
- Refers to Body
- Sukshma Shariram not Human
- It was in many bodies before
- Manushya - Refers to Sthula Shariram

ii) I Say :

- My Body is weak today

My Body :

- Owned by me
- Possessed by me

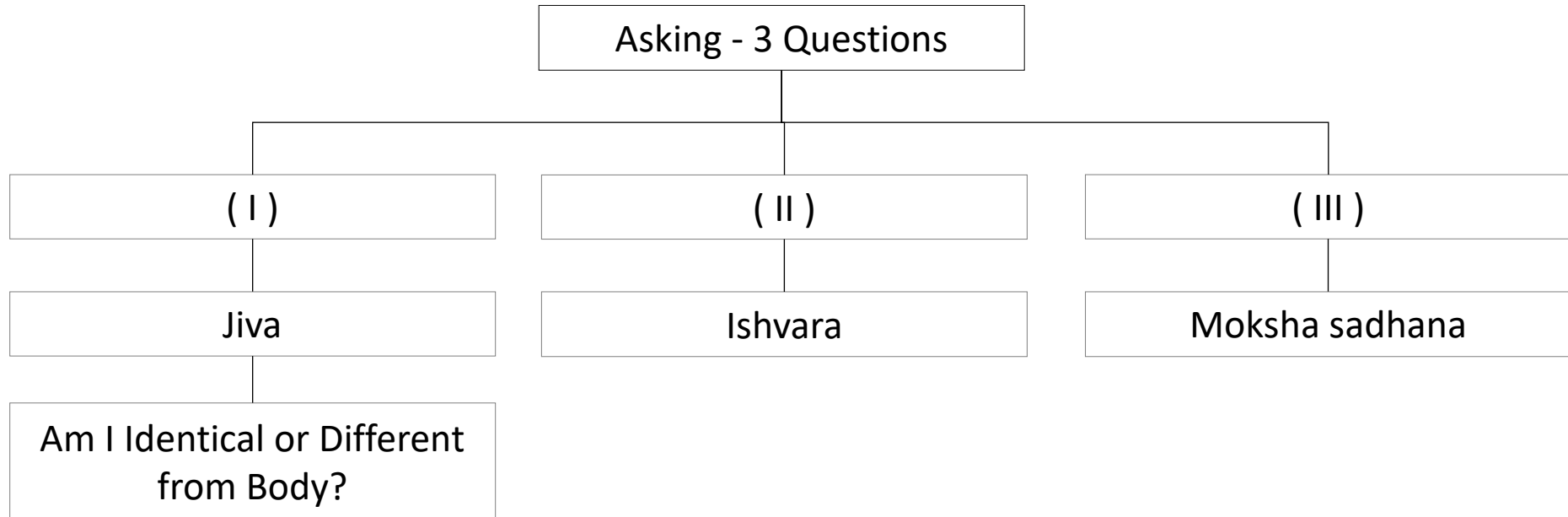


Which is Correct?

- Both are thought expressions.

तत्र (१) हे भगवन्, 'अहं कः' इति प्रश्नस्यायमभिप्रायः — (१) किमहं देहस्वरूपः, (२) अथवा देहाद्भिन्नः । 'अहं मनुष्यः' इति 'मम देहः' इति च द्विविधप्रतीतिसम्भवान्मे संशयो जातः । यदि भवान् मां देहाद्भिन्नं ब्रवीति तर्हि (३) अहं किं कर्तृभोक्तृस्वरूपः, (४) उताक्रियः । यदि मां भवानक्रियं कथयति, तर्हि (५) अहं किं सर्वशरीरेष्वेकः, (६) उतानेक इति ।

- Agruda Deva in his Dream has met a Dream Guru



- Is Atma karta, Bokta?
- Is Atma Akarta Abokta?
- Is Atma one in all Bodies?

- Different Answers given to these Questions by Sankhya, Yoga, Nyaya, Veiseshika
- What is Right, Wrong? Why Answer is Wrong?
- I want to Make my knowledge thorough
- Tarqa Drushti intellectually Very Active
- 1st Question - Regarding Jivatma

2nd Question :

- Ishvara Different Option by different Philosophers
- What is right, wrong Answer?
- Why Answer is Wrong?

(२) 'अस्य संसारस्य कर्ता कः' इति द्वितीयप्रश्नस्यायमाशयः — (१) अस्य संसारस्य कर्ता कश्चनास्ति वा, (२) अथवायं संसारः स्वय-मेवोत्पन्नः । यदि कश्चन कर्तास्ति तर्हि (३) स कर्ता किं जीवः, (४) उत्तेश्वरः । यदीश्वरः कर्ता तदा (५) स ईश्वरः किमेकदेशे स्थितः परिच्छिन्नः, (६) उत स ईश्वरो व्यापकः । यदीश्वरो व्यापकस्तर्हि यथा (७) व्यापकादाकाशाज्जीवो भिन्नस्तथेश्वरादपि जीवो भिन्नः, (८) अथ-वेश्वराज्जीवोऽभिन्नः ।

- Who is Ishvara, the creator of Universe.

Creation

Is there Creator?

- Intelligence behind Creation
- Tara Tamyam seen in Universe
- Has Jiva or Ishvara Created the Universe

Is it Natural Creation

- Big Bang
- Evolves by itself
- Does it have all Answers
- Is it Random Creation

Mandukya Upanishad :

पादा इति पादविदो विषया इति तद्विदः ।

लोका इति लोकविदो देवा इति च तद्विदः ॥ २१ ॥

pādā iti pādavidō viṣayā iti tadvidah |

lokā iti lokavidō devā iti ca tadvidah || 21 ||

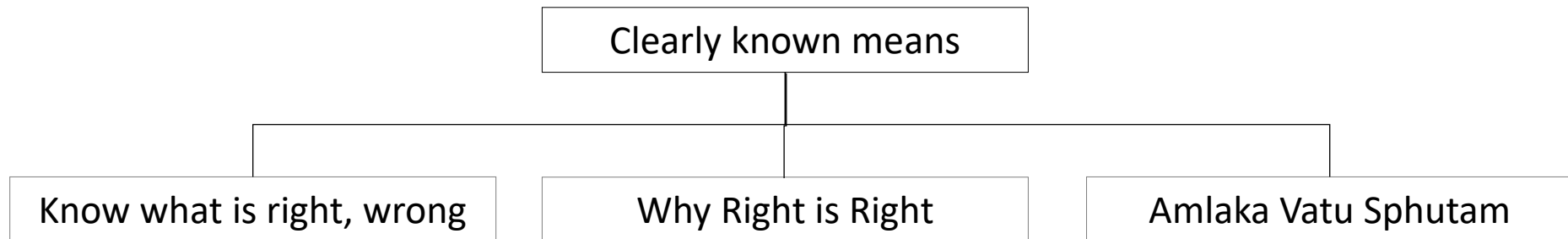
Those who are acquainted with the quarters (Pada-s) call the Atman as quarters. Those who are familiar with the sense-objects, declare that the only fundamentals in the world are the sense-objects; those familiar with the Loka-s declare the reality to be the Loka-s and those who know the Deva-s equally insist on believing that the Deva-s constitute the great Reality. [2 - K - 21]

Is Creator Located in some Place at some time?

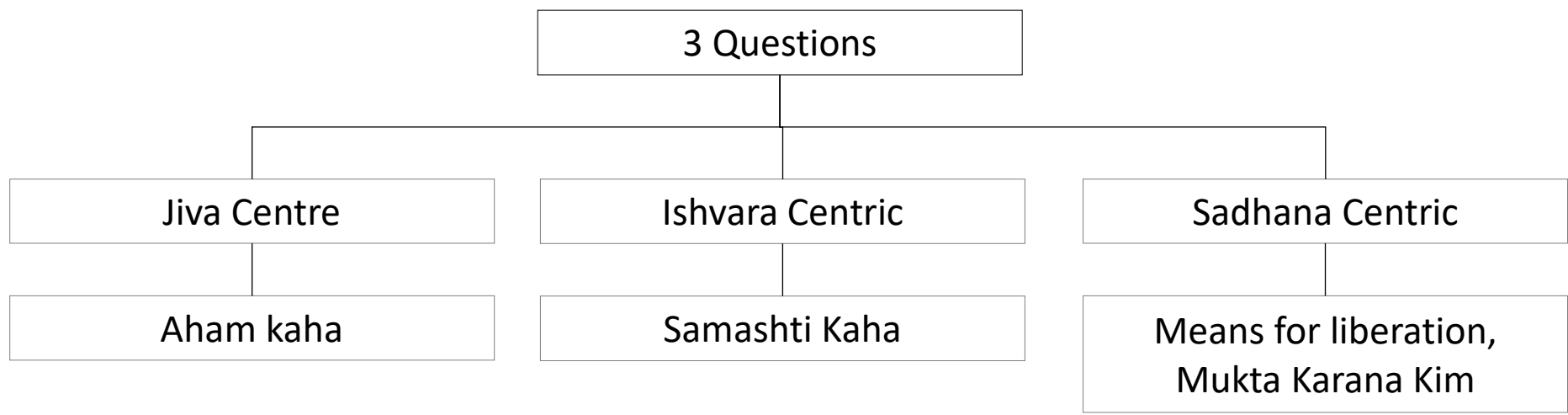
- Is Bhagawan Ihepatiwalla throwing down lokas down one by one... Bu Loka, Buar, Suar Loka...

Tatastha Ishvara?

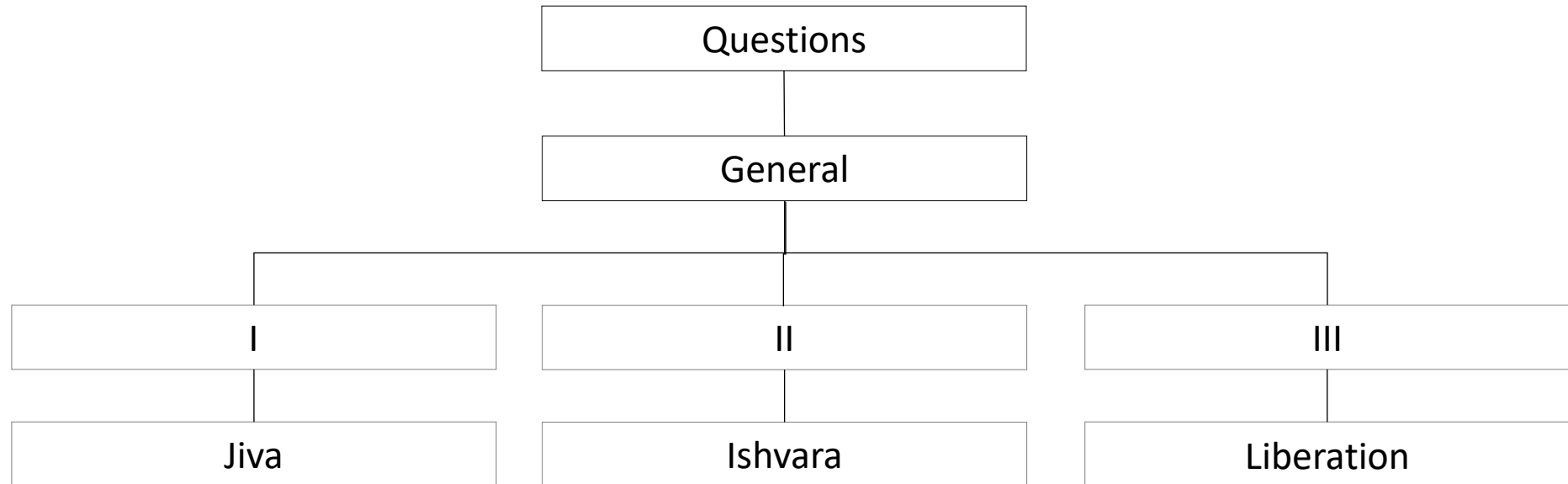
- Is he Located far away or in the Universe somewhere - Himalayas?
- Is he Brahma, Vishnu, Shiva or father in heaven
- **If god is located he will become finite, Parichinna**
- Is Ishvara all pervading, if so can't have form
- Is all pervading God different from finite Jiva?
- Is all pervading Paramatma different from Non-pervading Jivatma
- Is he like all pervading Akasha different from every finite Object?
- Is Ishvara different than Jiva, are identical with Ishvara?
- 2nd Question Centered on Ishvara

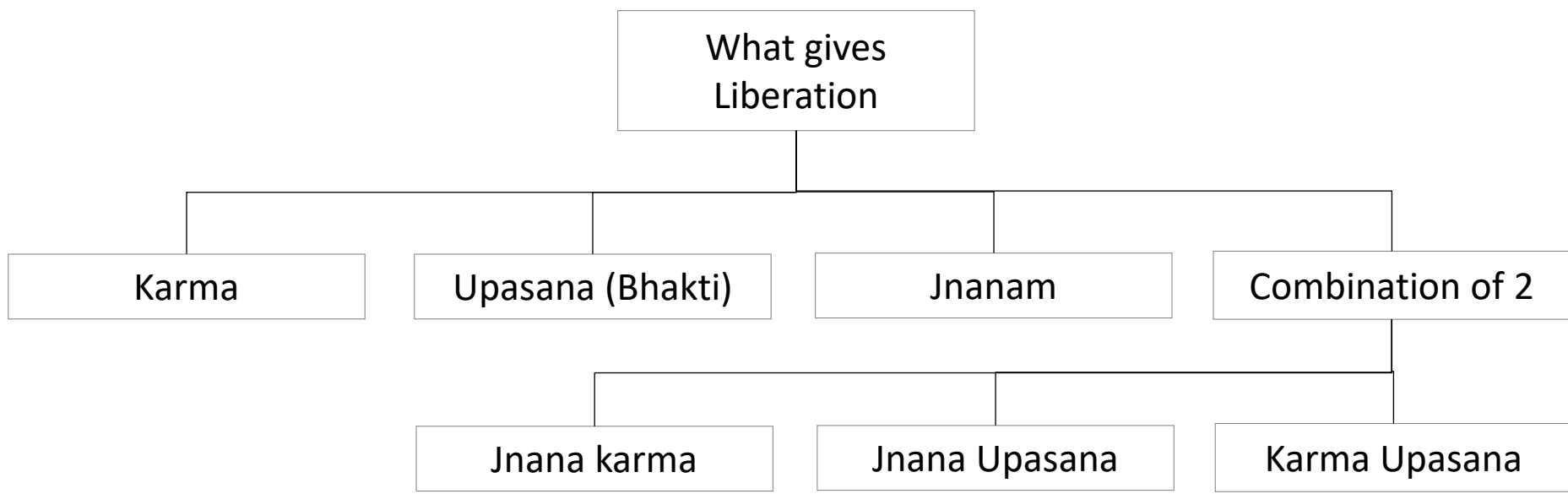


- Then Sthiraprajna
- When secret of Jiva, Jagat, Ishvara is Clearly known as one Brahman, the one is Set to be Shitaprajna
- Student is Tarqa Pradhanam, wants reason for all conclusions.



(३) 'मुक्तेः कारणं किम्' इति तृतीयप्रश्नस्यायमभिप्रायः — (१) मुक्तेः कारणं किं ज्ञानम्, (२) उत कर्म, (३) उतोपासनम्, (४) उतोभयम् । उभयमिति पक्षे, (५) किं ज्ञानकर्मणी, (६) उत ज्ञानोपासने, (७) उत कर्मोपासने ।





Answer to all 3 Questions is the entire Course for Tarqa Drushti :

- 1st - Tattva Drushti - Chapter 4
- 2nd - Adrushti - Chapter 5
- 3rd - Tarqa Drushti - Chapter 6

Gita - Chapter 8 :

अर्जुन उवाच ।
किं तद् ब्रह्म किमध्यात्मं
किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तम
अधिदैवं किमुच्यते ॥ ८-१ ॥

arjuna uvāca
kiṃ tad Brahma kim adhyātmaṃ
kiṃ karma puruṣōttama |
adhibhūtaṃ ca kiṃ prōktam
adhidaivaṃ kimucyatē || 8-1 ||

Arjuna said : What is that Brahman? What is the Adhyatma? What is action? O best among men, what is declared to be the Adhibuta? And what is Adhidaiva said to be?
[Chapter 8 – Verse 1]

- Lord Krishna orders in the same Sequence
- Here also same

Topic 353 to 382 - 20 Topics :

- Answer to Generic Question on Jiva

Topic - 353 to 382 :

(आ. ३५३-३८२) 'अहं कः' इति प्रश्नस्योत्तरम् —

(३५३) आत्मा सङ्घातस्य साक्षी —

शिष्यकृतप्रथमप्रश्नस्य गुरुरेवमुत्तरमाह — 'त्वं सच्चिदानन्दस्वरूपोऽसि' इति। अनेन 'देहाद्भिन्नस्त्वम्' इत्युक्तं भवति । देहो ह्यसद्रूपो जडरूपो दुःखरूपश्चास्ति । आत्मा तु तद्विलक्षणः सच्चिदानन्दरूपः ।

Question :

- Who am I

Presentation :

i) Advaita Darshanam

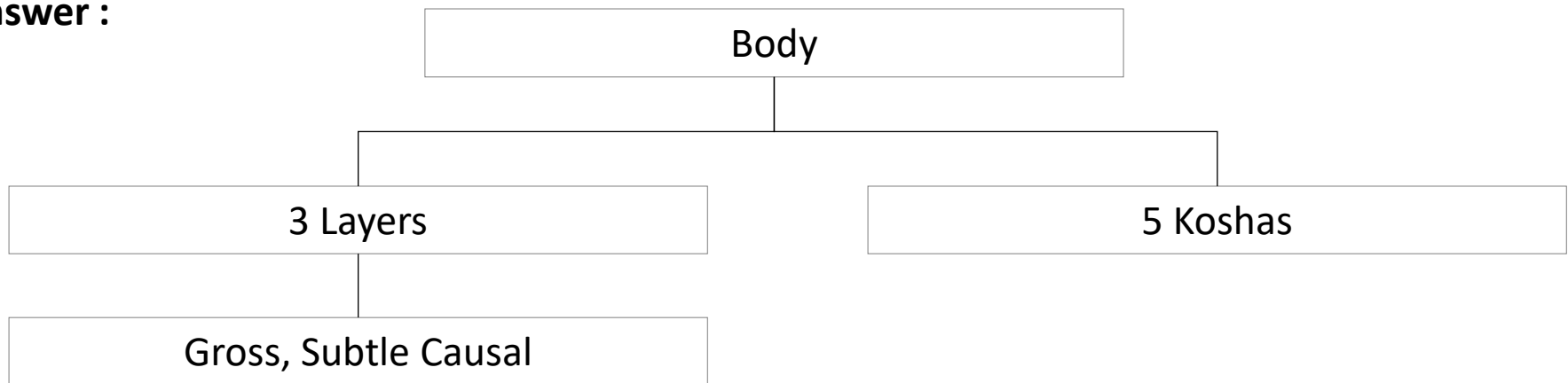
ii) Refute Sankhya / Yoga / Nyaya / Veiseshika

- Tarqa Drishtis intellect Very Curious
- We learn Advaitam and other Schools

Question :

- Am I Body or different from Body?

Answer :



- I am Atma, witness Consciousness - Different from Body

Pancha Kosha Explained in Chapter 5 :

- Topic 273 - 287
- Atma not 5 Koshas
- Vyashti and Samashti Analyzed
- Vilakshanam - Vyashti Sakshi and Samashti Sakshi is one and the same
- Vyashti and Samashti Bheda at Kosha Level not Sakshi Level

i) Gurus Answer :

- **Tvam Satchit Ananda Svarupam, you are of the nature of Pure Existence, Consciousness, happiness**

ii) Pure = 5 Features of Existence, Consciousness, happiness :

- Not Part, Property, Product of Body, Mind, Objects

iii)

- Pure Existence = Pure Consciousness
= Pure Happiness
- Not Pure Existence and Pure Consciousness
- They will become Different
- Sad Eva Chit, Chit Eva Ananda, Ananda Eva Sat...

iv) Atma, Satchit Ananda Different than Body - Mind Complex :

- Diagonally opposite Nature
- Body = Asat, not Non-existence but Mithya
- Chit = Achit = Jadam
- Ananda = Aanandaha = Dukham
- Mithya, Jadam, Dukha Rupam = Anatma Deha
- You are different from 5 Fold Kosha, 3 Fold Body
- Nature of 3 Fold Body = Asat not Non-existent

Gita - Chapter 2 :

नासतो विद्यते भावः
नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तः
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah
nābhāvō vidyatē sataḥ ।
ubhayōrapi dṛṣṭō'ntah
tvanayōstattvadarśibhiḥ || 2-16 ||

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).[Chapter 2 - Verse 16]

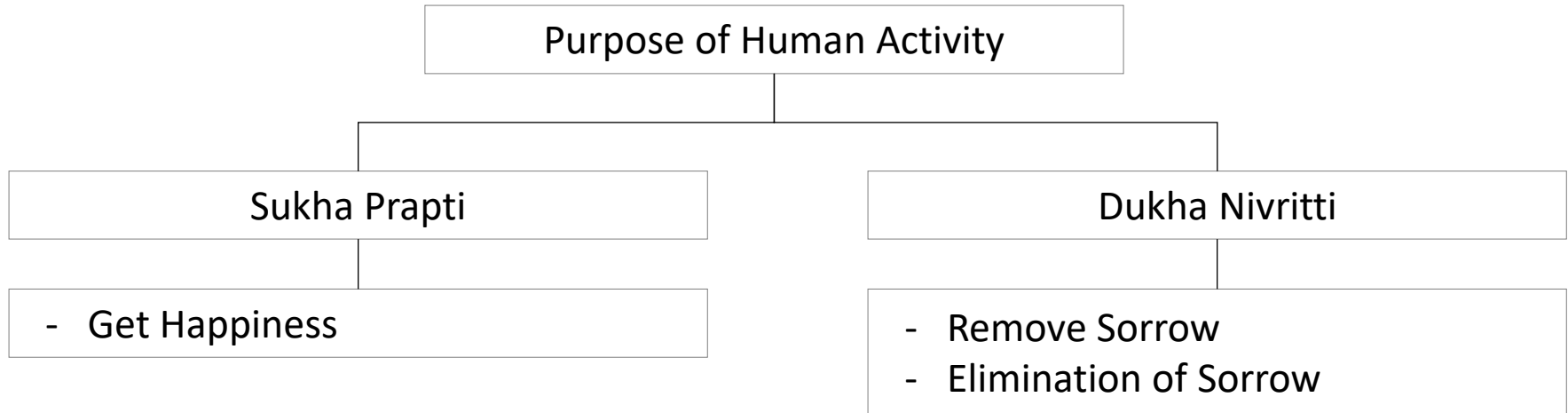
- That Asatu = Mithya = Inert = Dukha Rupa
- Nature of body, Mind = Dukham natural
- Mind naturally Dukham, in-between happy - Unhappy, mind gets reflection of the Happiness of Atma (Temporarily)
- Mind happy with Borrowed, Incidental happiness, Pratibimba Ananda
- Atma has Bimba Ananda
- Anatma = Nature of Sorrow
- Nature, Anatma is Intrinsically of the nature of Sorrow
- **We don't Say - Mind has Sorrow**
- **Mind is Sorrow**
- Atma = Diagonally Opposite it, is sat Chid Ananda Svarupa

त्वं कर्ता भोक्ता च न भवसि । (१) यस्य दुःखमस्ति स दुःखनिवृत्तये सुखप्राप्तये च कर्म करोति, अतः स कर्ता इत्युच्यते । (२) त्वयि दुःखा- भावात् दुःखनिवृत्तये न त्वं कर्मकर्ता भवसि । (३) त्वमानन्दस्वरूपोऽसि, अतः सुखप्राप्तये च त्वं न कर्मकर्ता भवसि । (४) यः कर्ता भवति स एव भोक्तापि भवति । त्वं न कर्ता अतो भोक्तापि त्वं न भवसि । धर्माधर्मजनक- शुभाशुभकर्मकर्ता तत्फलसुखदुःखभोक्ता स्थूलसूक्ष्मसङ्घातो न त्वम् । त्वं तु सङ्घातस्य साक्षी ।

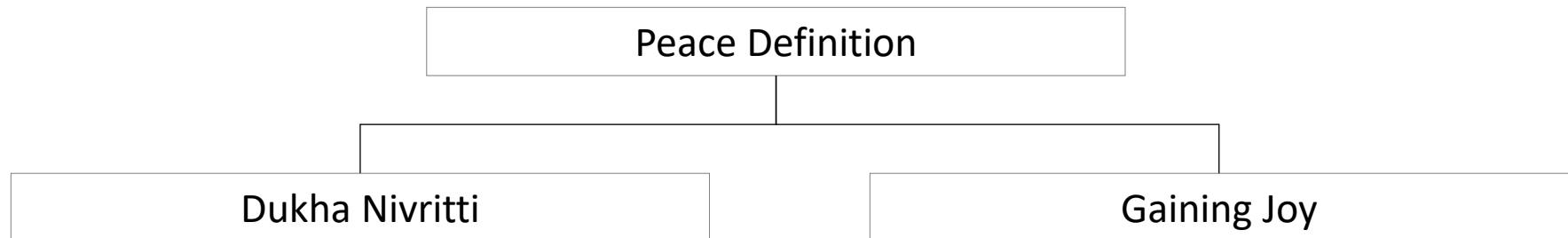
- Atma is different from Body
- Atma is neither Karta, Bokta

Reason :

- **Atma being Ananda Svarupa, need not do any Action for happiness**



- In Atma, there is no Sorrow, it is Happiness - Bliss Absolute
- Hence Atma Can't be Karta, Bokta



- Removes Misery to become Merry
- All Sorrow in the Mind

- Manasa Sakshi = Atma
- All actions are to remove sorrow and Gain Joy
- Sugar Does not require Addition to Make it Sweet its nature is Sweetness

- **Atma need not remove Sorrow, nature is Bliss**
- **Can't do Actions for Ananda Prapti**

- Ego - Ahamkara - False Shadow Born when mind is Awake, is Karta, Bokta
- Does all karma, Anatma, Body, Mind Sense complex with Borrowed Chidabhasa
- Sthula, Sukshma Shariram Resolve in Karana Shariram
- Karana Shariram not for Karta as Ego Drops Karma in Karana Shariram
- Anatma = Karta = Ahamkara

= Ego 'I'

= False 'I'

- Shubha Ashubha Karta
- Producer of Dharma - Adharma, Punya, Papam
- Good news = You are not Ahamkara
- You are Ahamkara Sakshi
- Atma is Different from Body, not Karta - Bokta
- Is Atma Parichinnaha or Vyapaka?

Topic 354 :

(३५४) आत्मा व्यापक एकश्च — अत एवात्मा एक एव । न नाना । यद्यात्मा कर्ता भोक्ता च भवेत्तदा नाना भवेत् । तथा हि, एकः सुखी आस्ते । अपरश्च दुःखी । कर्तृत्वभोक्तृत्वादिधर्मविशिष्ट एक एवेत्यङ्गीकारे एकस्य सुखे सर्वेषां सुखम्, एकस्य दुःखे सर्वेषां च दुःखं प्रसज्येत । न तु तथास्त्यनुभवः । तस्माद्भोक्ता नानेत्येवाङ्गीकार्यम् । आत्मा त्वभोक्ता । अतएव एक एवात्मा । एक एवात्मा सर्वशरीरेषु व्यापकः ।

What is Nature of Atma

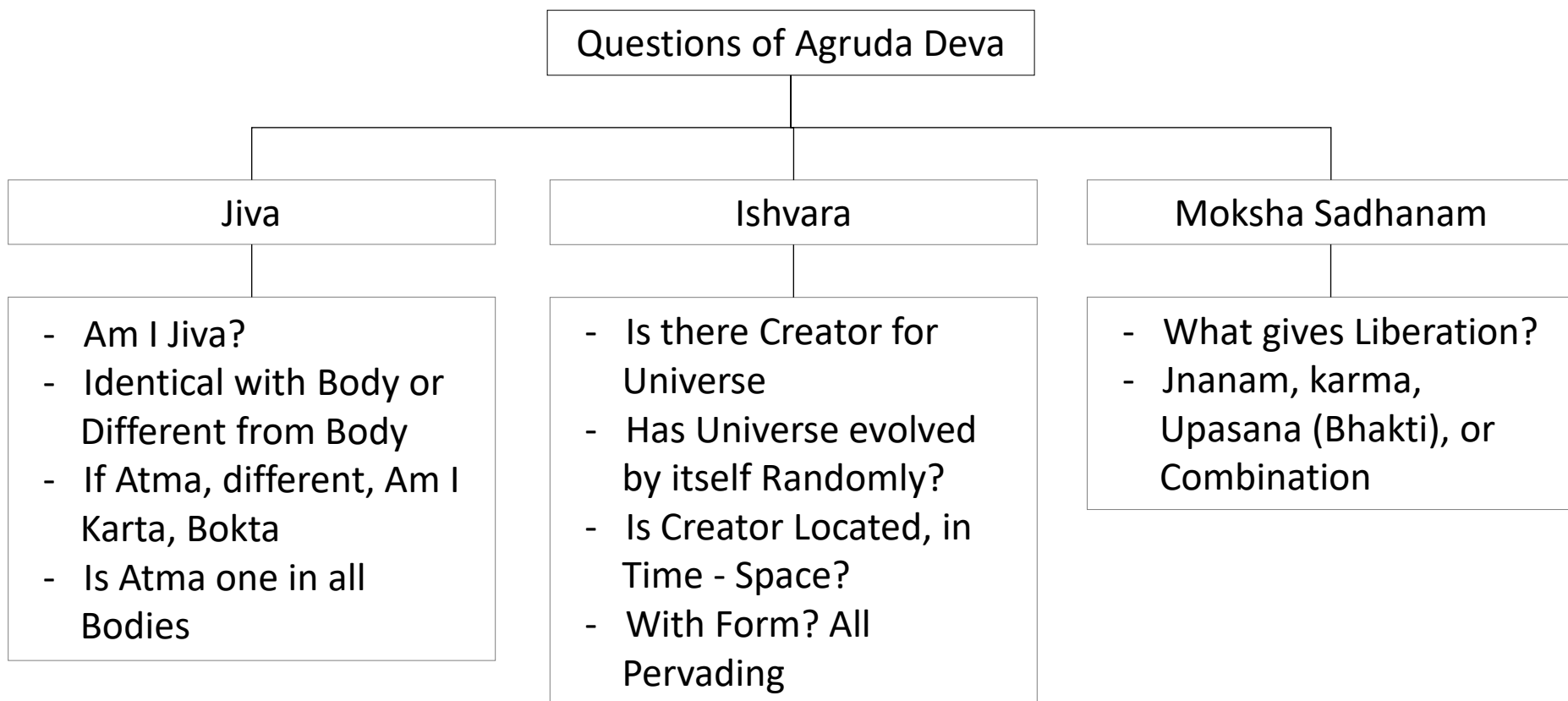
Vyapakaha - All Pervading

- One
- Abokta, Akarta

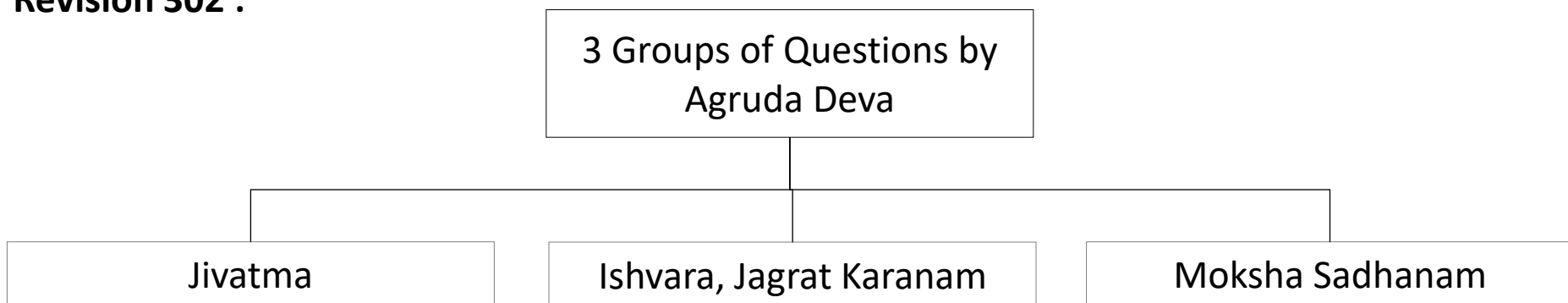
Anekaha

- Karta, Bokta
- Ahamkara
- Many Atmas?

- Karta - Boktas, Many in the world



Revision 302 :



Vedantic Answer :

- Not Focused, but given in Chapter 4, 5

- Here Focus on Wrong Answer of Sankhya / Nyaya / Yoga / Veiseshikas Tarquikas
- Show Mistake is Committed
- Manana Pradhana Text, negate other Schools by Logic
- Tarquikas Accept Veda
- Veda = Supportive
- Logic Pradhanam

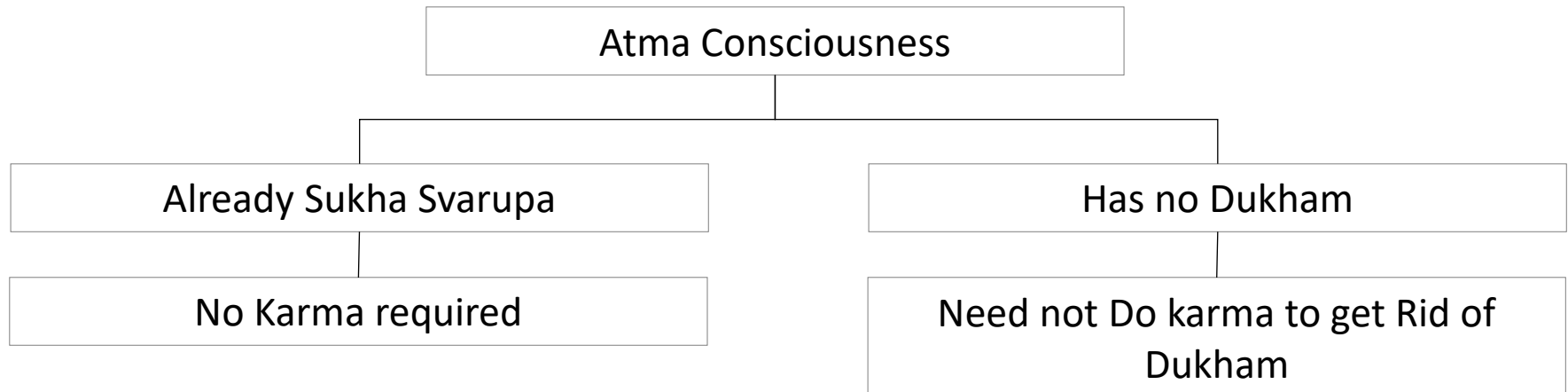
Advaita Darshanam :

i) Atma is Different from :

- Pancha Kosha, 3 Sharirams, 3 Avasthas
- They belong to Matter, Prakirti has Manifest, Unmanifest condition

ii) Atma Akarta - Abokta :

- Karta has to do karma for Sukha Prapti and Dukha Nivritti
- I Consciousness become as though Waker I with Reflection on Body - Mind complex



- If I am Akarta, I will be Abokta also

iii) Who is Karta Bokta?

- Sangatah - Body - Mind - Sense complex is Karta, Bokta

Gita - Chapter 3 :

प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ |
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē || 3-27 ||

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ |
guṇā guṇēṣu vartanta
iti matvā na sajjatē || 3-28 ||

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

- All actions done by product of Prakriti - Body - Mind - Senses

iv) Atma is Ekaha, me not many

v)

Advaitam	Other Philosophers
<ul style="list-style-type: none"> - Atma Sarvagya Ekaha, Akarta, Abokta - Body - Mind Different 	<ul style="list-style-type: none"> - Atmas Many - Atma karta, Bokta - Karta Buktas Many

- Consciousness blessing all Bodies is one

Gita - Chapter 13 :

समं सर्वेषु भूतेषु
तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं
यः पश्यति स पश्यति ॥ १३-२८ ॥

samaṁ sarvēṣu bhūtēṣu
tiṣṭhantaṁ paramēśvaram |
vinaśyatsvavinaśyantaṁ
yaḥ paśyati sa paśyati || 13-28 ||

He sees, who sees the supreme lord existing equally in all beings, the unperishing within the perishing. [Chapter 13 - Verse 28]

What is Supporting Logic for Vedantin :

- All Pervading can be only one Atma
- All Pervading can't be karta, Bokta, can't be Many (Nana) only Ekaha

Logic of Sankhya :

- We see many people
- Each one has Different Experiences, Happy, happier, happiest
- **Boktas, Experienter of Pleasures many, hence kartas should be Many**
- Based on Pratyaksham and Anumanam, therefore Atma must be Many

v) Logic of Advaitin :

- Agree if Atma is karta, Bokta, then Atma will be many but Atma is not, karta
- Therefore Atma not many based on Plurality of Karta Bokta
- Sankhya First Established Plurality of Bokta, then, Karta, then Atma
- If Karta, Bokta is one, then when one is Happy, all will be happy
- One Child Cries, all Cry, Sympathic Vibration

- **Advaitin Accepts many Kartas, Boktas but Atma is Akarta, Abokta Ekaha, All Pervading, formless**

- Therefore, there is no Pratyaksha Pramanam to Prove Plurality of Atma
- Accept Shastra Pramanam - Atma is Ekaha

- **Therefore one all Pervading Atma, life Principle, Keeps all Bodies alive, Awarefull, Existent**

- All Bodies to live require Atma
- One Atma Pervades all bodies

Eka Atma Sarva Shariram Vyapta :

- Other Philosophers Don't Agree : Ekatvam, Akartrutvam of Atma, have fallacious logic
- What is their Wrong Conclusion?
- Sankhya matam and Trividha naiyayika Matam.

Topic 355 :

३५५) साङ्ख्यमतनिरूपणम्, तन्निराकरणं च – साङ्ख्या हि आत्मा अकर्ता भोक्ता च
इत्यङ्गीकुर्वन्तोऽप्यात्मनो नानात्वमभ्युपगच्छन्ति । तच्चात्यन्तविरुद्धम् ।

- Sankhya Accepts Veda, but they are Nastika - Don't accept God
- Vedic Angle Astitva
- Ishvara Astitva Angle - Nastika

Sankhya Says :

- **Atma is Akarta, Abkta Same as Advaitin but bahutva Atma matam Plurality**
- Sankhya Karika - Gives Sankhya Darshanam
- Sankhya Sutrani by Kapila Muni
- Ishvara Krishna, Condensed Sankhya Karika into 72 Slokas
- Reconstructed Sankhya Sutram Original gone
- Sankhya, Yoga, Nyaya, Purva Mimamsa, Vyakarana first studied in Traditional Schools
- Then Vedanta Sankhya Karika - Mandukya Upanishad : By Ishvara Krishna

अद्वयं च द्वयाभासं चित्तं स्वप्ने न संशयः ।

अद्वयं च द्वयाभासं तथा जाग्रन्न संशयः ॥ ६२ ॥

advayaṃ ca dvayābhāsaṃ cittam svapne na saṃśayaḥ ।

advayaṃ ca dvayābhāsaṃ tathā jāgranna saṃśayaḥ ॥ 62 ॥

There is no doubt that the mind which is in fact non-dual, splits itself into many in dream. In a like manner in the waking-state too undoubtedly the non-dual mind appears as though dual.
[4 - K - 62]

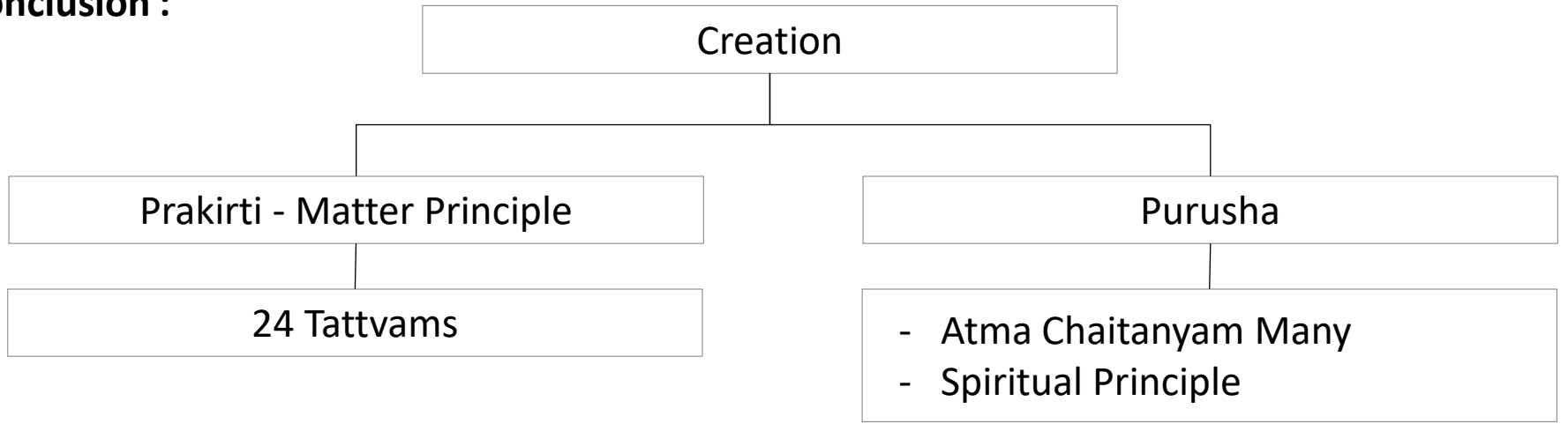
- Atma Akarta, Abokta, Asamsari but many
- Prakrti goes through Samsara and Moksha

Why Plurality?

- Summary of Sankhya in a Nutshell Philosophy :

तथा हि, साङ्ख्यानं सिद्धान्तस्त्वेवम् — (१) सत्त्वरजस्तमोगुणानां साम्यावस्था प्रधानमिति कथ्यते । तच्च प्रधानं प्रकृतिरेव भवति । न विकृतिः । विकृतिर्नाम कार्यम्, प्रकृतिर्नामोपादानकारणम् । तदिदं प्रधानं महत्तत्त्वस्य उपादानकारणत्वात् प्रकृतिर्भवति । इदं च प्रधानमनादित्वाद्विकृतिर्न भवति ।

Conclusion :



- No God required to create world
- Matter evolves into Universe by 24 Tattvams

Tattva Bodha :

- Atho Chatur Vimshadi... 24 Adapted in Veda

Gita - Chapter 7 :

भूमिरापोऽनलो वायुः
खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे
भिन्ना प्रकृतिरष्टधा ॥ ७-४ ॥

bhūmirāpō'nalō vāyuh
khaṃ manō buddhirēva ca |
ahaṅkāra itīyaṃ mē
bhinnā prakṛtiraṣṭadhā ||7-4||

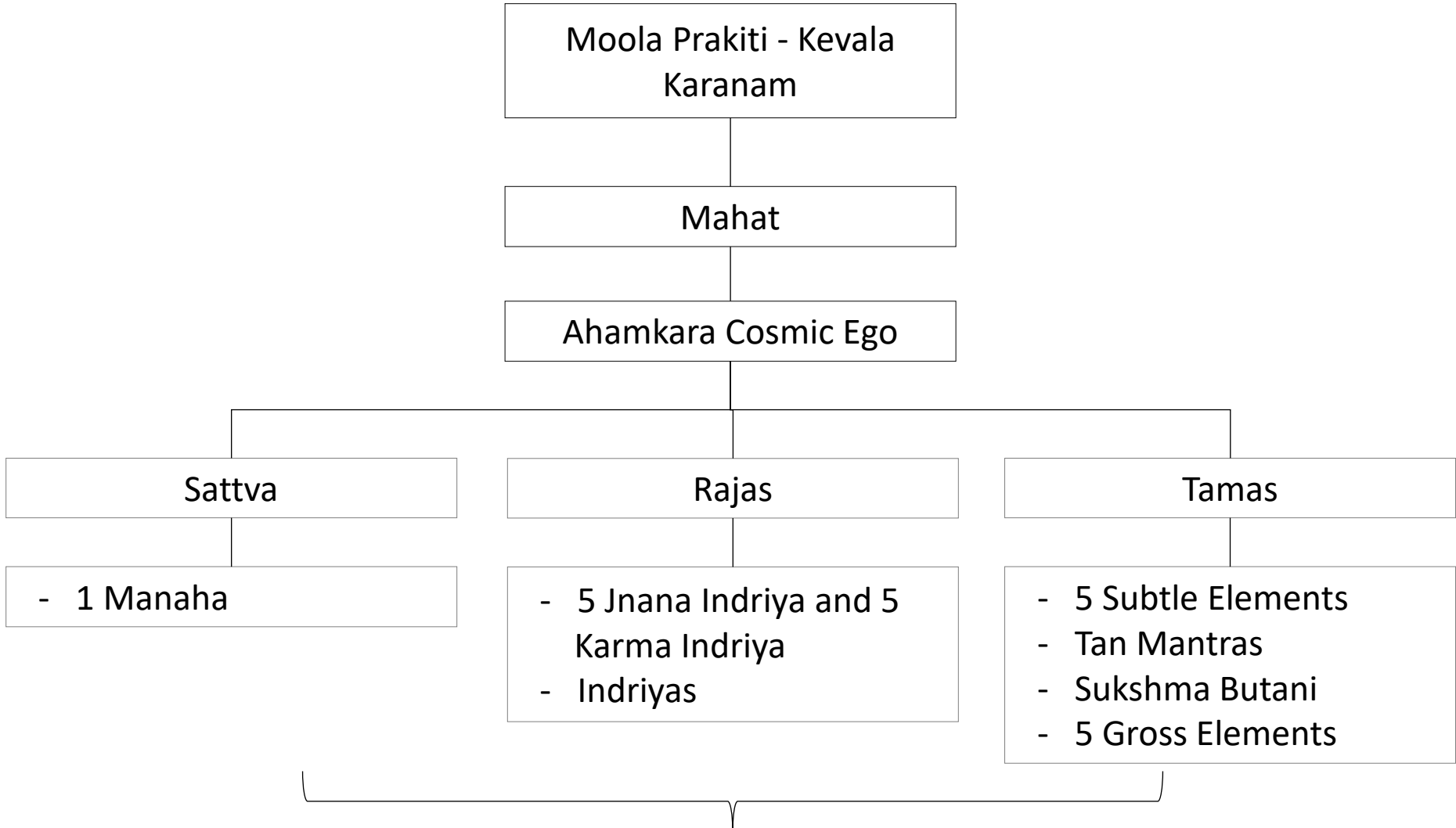
Earth, water, fire, air, ether, mind, intellect, egoism; these are my eightfold Prakrti.

[Chapter 7 – Verse 4]

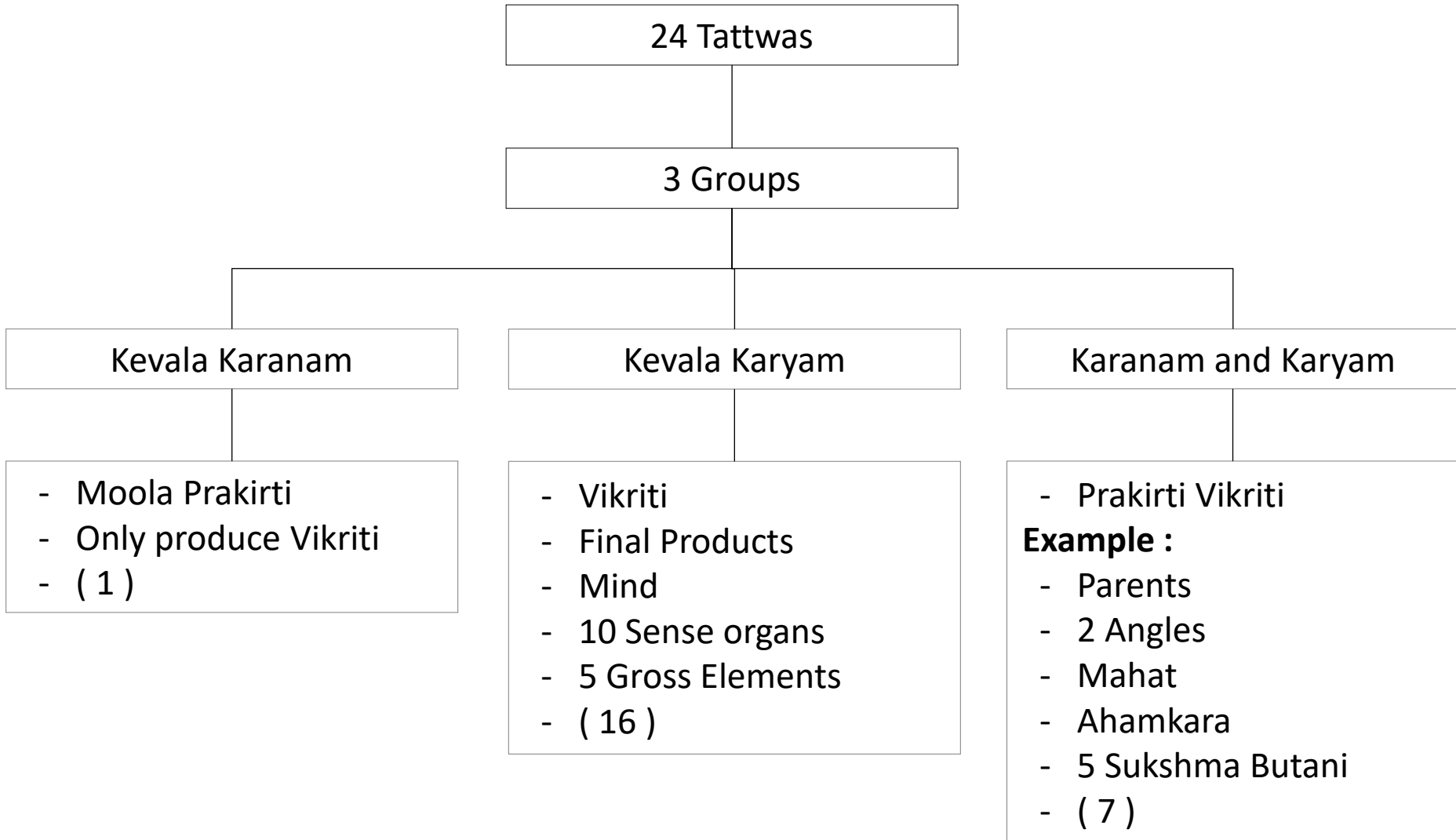
i) Prakirti not in time, Anaadi :

- Karanam not Karyam

ii) Creation evolves from Prakirti (Matter and Energy) :



iii) $3 + 16 + 5 = 24$:



iv) Purusha :

- Neither Prakirti or Vikriti = Non-matter, Consciousness.

v)

Sankhya	Vedanta
<ul style="list-style-type: none">- Many Atmas- Matter and Consciousness equally Real	<ul style="list-style-type: none">- One Atma- Consciousness alone real- Matter is Appearance

Sankhya Karika :

- Moola Prakirti...

Vivekachudamani :

- Prakirti Vikriti Binna Shunya...

Prakirti	Vikriti	Prakirti Vikriti	Prakirti Vikriti Binnam
<ul style="list-style-type: none">- Karanam- (1)	<ul style="list-style-type: none">- Karyam- (16)	<ul style="list-style-type: none">- Karanam and Karyam- (7)	<ul style="list-style-type: none">- Chaitanyam- (1)

Total 25

24 = Matter and Energy :

- Upto this Vedanta, Sankhya Same

How Many Atmas?

i) Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam |
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Advaitam = One

ii) Svetasvatara Upanishad :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

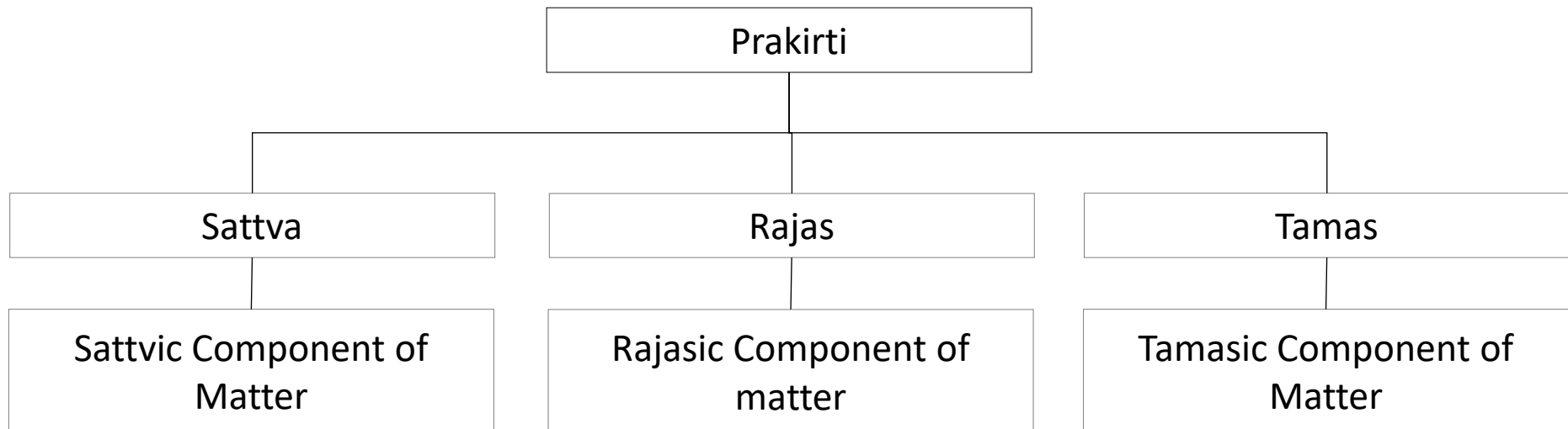
eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma ।
karmadhyaksah sarvabhutadhipasah saksi ceta kevalo nirgunas ca ॥ 11 ॥

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

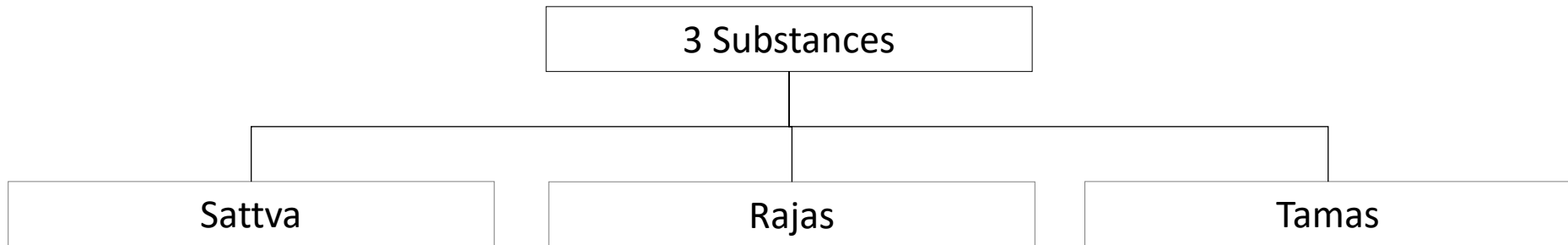
- Atma is one in Advaitam, many in Sankhya
- Sankhya commits Blunder, Purusha = Many
- You have one Consciousness, I have one Consciousness

Advaitin :

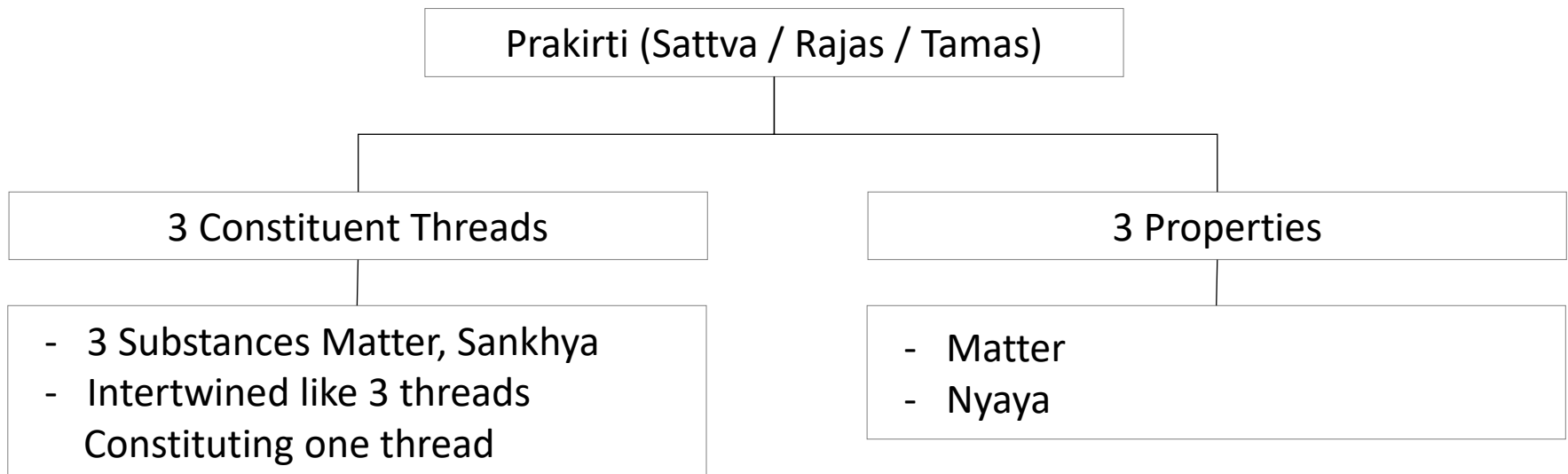
- Body Mind Reflects Consciousness



- 3 Combined is called Prakirti
- **Guna = Substance not attribute**
- In Nyaya Philosophy Guna = Attribute



- Intertwined like 3 Strands of a thread
- 3 Strands not Attributes of thread



When 3 Strands on Equilibrium :

- 33 1/3 % then it is Called Prakirti, Pradhanam of Prapancha

- No time, No Place No Causation Anaadi, Beginningless
- Matter can never be Destroyed, created
- Prakirti is Eternal matter
- Matter is Eternal
- 3 Gunas in Equilibrium = Pradhanam
= Samya Avastha
- Not infinite Atmas - One Atma

Example :

- Why Run after one Ball, give 22 Balls, will stop Running football Match for ignorant lady
- Matter changes from manifest to Unmanifest State
- Unmanifest Matter becoming Manifest = Srishti
- Manifest matter goes to Unmanifest = Pralayam
- Matter is Expanding
- Science, Sankhya, Vedanta Darshanam Similar

अव्यक्तादीनि भूतानि
व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव
तत्र का परिदेवना ॥ २-२८ ॥

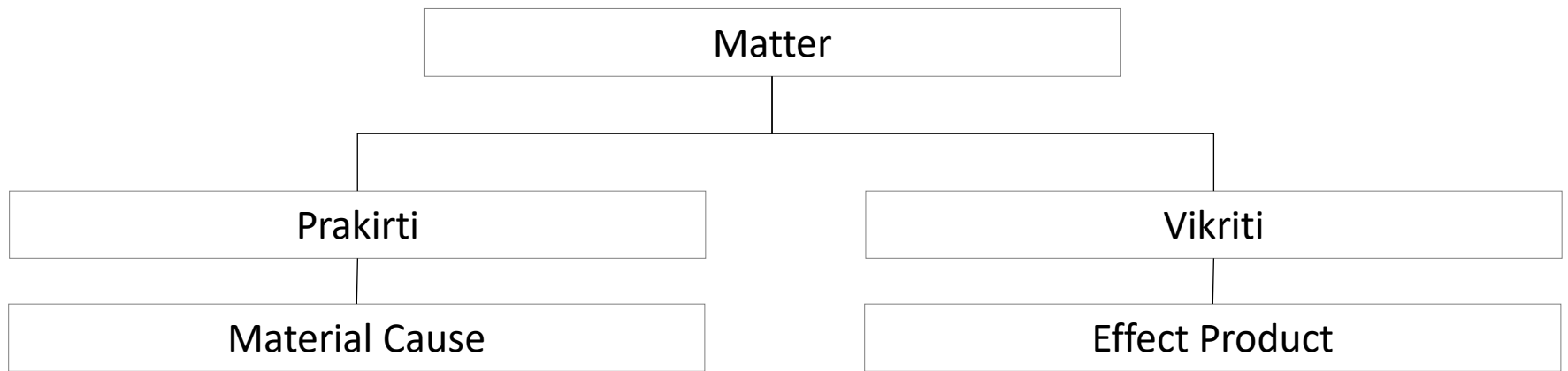
avyaktādīni bhūtāni
vyaktamadhyāni bhārata ।
avyaktanidhanānyēva
tatra kā paridēvanā || 2-28 ||

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about?[Chapter 2 - Verse 28]

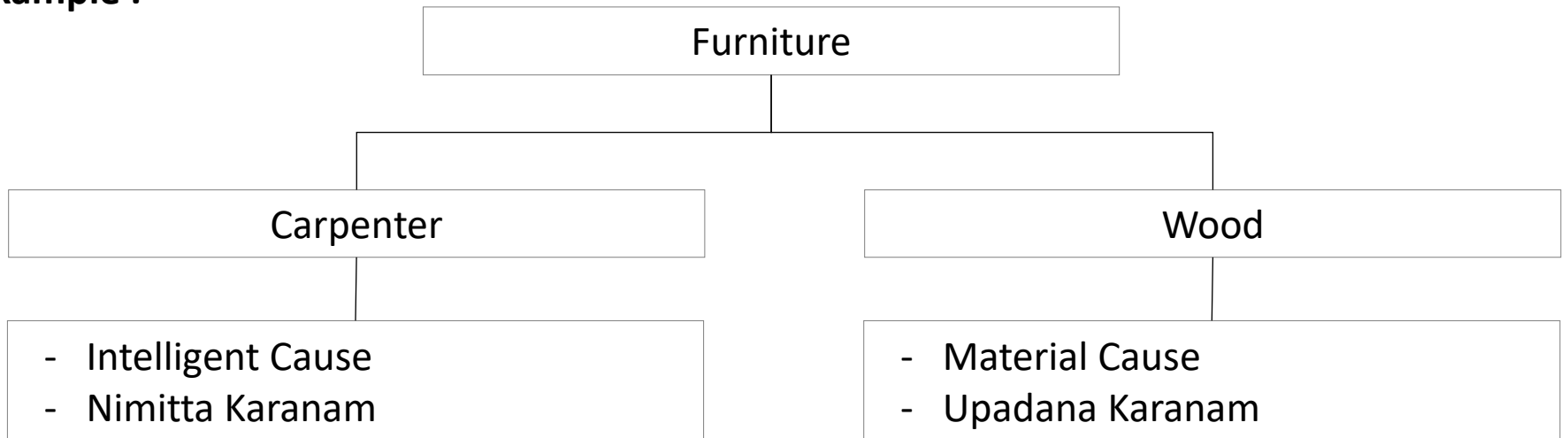
- What is difference Between Modern Science, Sankhya, Vedanta?

Science, Sankhya	Advaitam
<ul style="list-style-type: none"> - Matter, Consciousness equally Real - Purusha and Prakirti real 	<ul style="list-style-type: none"> - Matter, Unreal - Consciousness (Real) - Matter appearance does not exist by itself - Consciousness really eternal, lends existence to appearing Matter

- Waker lends existence to Appearance of Dream.
- Matter unreally eternal



Example :



- Word Prakirti
- Technical
- Reserved for Material Cause, Upadana Karanam
- Not General Karanam

Derivation of Root Prakirti :

- **Prakarshena Karya Rupena Kriyamanatvat Prakirti**
- **That which is Deliberately transferred into a Product**
- Wood Transformed into Furniture
- Carpenter not Prakurshena Kriya Manatvat

Why Prakirti called Upadana Karanam?

- That which is taken by intelligent cause for Producing an Effect
- Nimitta Karanena Karya Upadartham
- Intelligent cause takes Material Cause to Produce an effect.

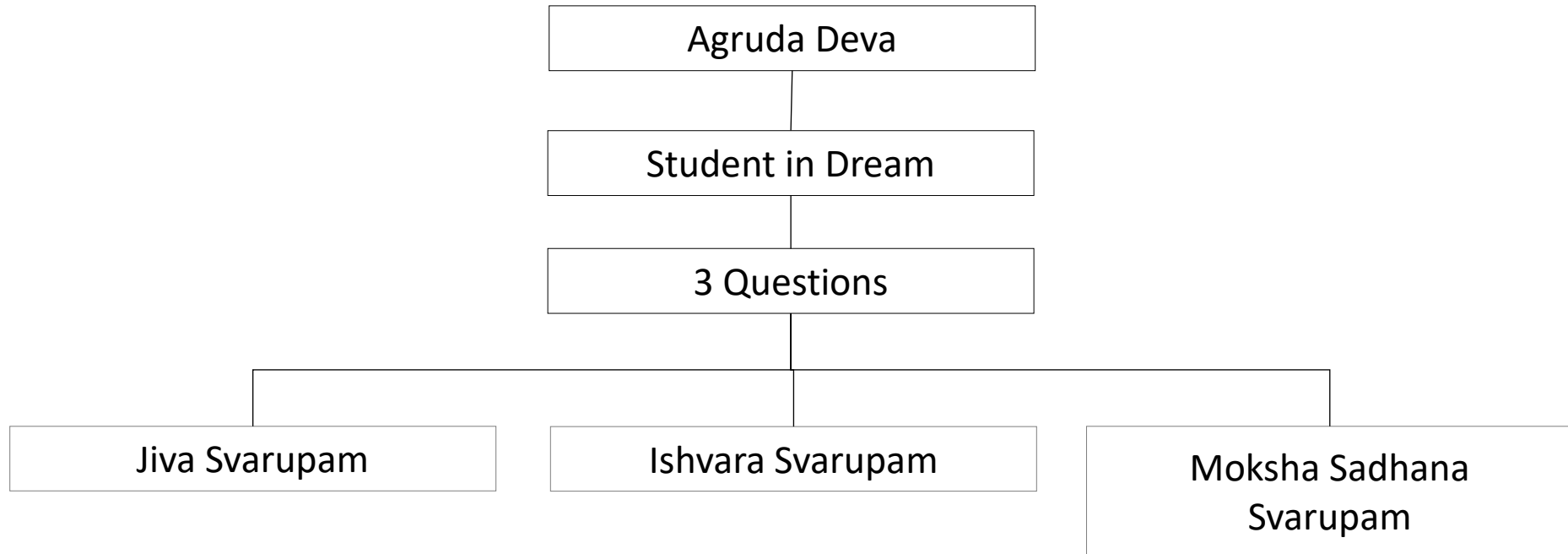
Material Cause	Intelligent Cause
<ul style="list-style-type: none">- Taken Cause- Upadana Karanam Upadiyate	<ul style="list-style-type: none">- Taker Cause

Pravritti	Vikritti
Upadana Karanam	Karyam

Why Prakirti called Pradhanam? Creation residing in Dormant form, Unmanifest form :

- Pra - Dha - Nam
- Word Speaks to you, if you know Prefix - Root - Suffix, Conveys Meaning
- Dha - Dharayati - Upholds universe in Manifest form = Prakirti = Pradhanam

- I am repository of Universe
- Mahat = Karyam of Prakirti
- Tathaahi Krutirnabhavati....



Teaching over in Chapter 4 to 5 :

- Repetition here conclusion of other Darshanas refuted
- Student - Tarqa Drushti other Darshanas, Tarqa Pradhana
- Rely more on Tarqa less on Veda, accept Veda
- Limitation of Tarqa Revealed by Tarqa based Logic, ideas, Vision
- Tarqa used in Mananam is good
- Criticize Tarqa in Sravanam

- Sankhya, Yoga, Nyaya, Veiseshika logic Oriented
- Conclusions wrong because of Over Reliance of Tarqa

Chapter 4	Chapter 5	Chapter 6
Uttama	Madhyama	Tarqa

Atma = Jiva Svarupam

I

Chaitanya Svarupam

II

Asanga

III

Akarta

VI

Pancha Kosha Vilakshana

V

Ekaha

IV

Abokta

Sankhya :

- All 6 Ok
- Atma Aneka, each Body has one all Pervading Atma
- My Atma Pervades all of you
- Your Atma Pervades all of us

Svetasvatara Upanishad :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

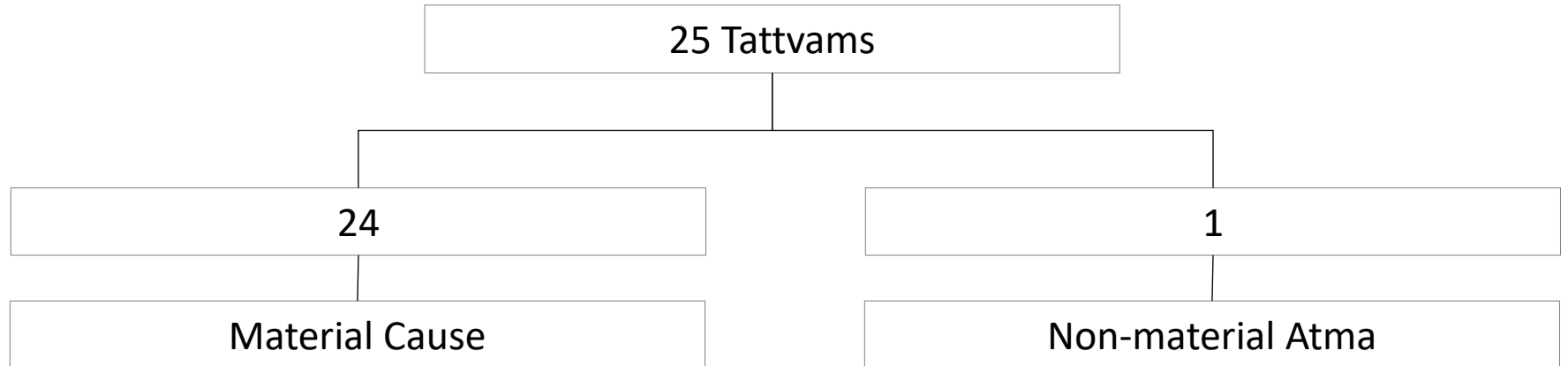
eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma ।
karmadhyaksah sarvabhutadhivasah saksi ceta kevalo nirgunas ca ॥ 11 ॥

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

- Ekaha = Crucial word Missed by Sankhya

ND :

- Demolishes Plurality of Atma



- Shunya Avastha = Pradhanam
- Prakirti = Vedantic Maya

Vishnu Sahasranamam :

- Pradhanam Vishnu Pradhanena Purusha Ishvara...

Svetasvatara Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram ।
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

- Pradhanam and Prakirti used by Sankhya
- Sankhya Avoids word Maya for Prakirti as it Signifies lower order of reality, Mithya
- Sankhya does not accept Mithyatvam of Prakirti
- Pradhanam = Prakirti = cause of jagat
- Never product of Anything, not a Vikriti

Moola Prakirti	Vikriti
<ul style="list-style-type: none">- Upadana Karanam- Causeless cause of Jagat	<ul style="list-style-type: none">- Karyam

- **Prakirti**
- **Upadana Karanam for Mahat**

Sankhya Borrows word Mahat from Katho Upanishad :

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।

पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,

Purusan-na param kincit, sa kastha sa para gatih ॥ 11 ॥

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal.

[1 - 3 - 11]

- Not Sleep but Unmanifest Matter
- Mere Mahat = Unmanifest principle matter = Inert
- Mahat and Reflected Consciousness = Hiranyagarbha, Sutratma
- Chidabhasa Sahita Mahat = Chetanam
- Chetana Mahat = Hiranyagarbha
- Hiranyagarbha born out of Prakirti or maya
- Pradhanam = Anaadi, beggiless matter, not born in Time
- Maya not born out of Brahman
- Maya = Prakirti = Pradhanam = Anaadi

= Never Vikriti - Never Product

भवति । (२-८) महत्तत्त्वम्, अहङ्कारः, पञ्चतन्मात्राश्चेति सप्त प्रकृतिविकृतयो भवन्ति । तत्र पूर्वपूर्वमुत्तरोत्तरस्य प्रकृतिः, उत्तरोत्तरं पूर्वपूर्वस्य विकृतिः । पञ्चतन्मात्राः पञ्चभूतानां प्रकृतयः । इत्थं सप्तैतानि तत्त्वानि प्रकृतिविकृतयो भवन्ति । (९-२४) पञ्चभूतानि, दशेन्द्रियाणि, मनश्चेति षोडश तत्त्वानि

- Prakirti - 1
- Prakirti Vikriti = 7 Products
- Vikriti = 16
- $1 + 7 + 16 = 24$ Tattvams
- Prakirti / Maya
- Mahat
- Macro Ahamkara Cosmic Ahamkara = Virat

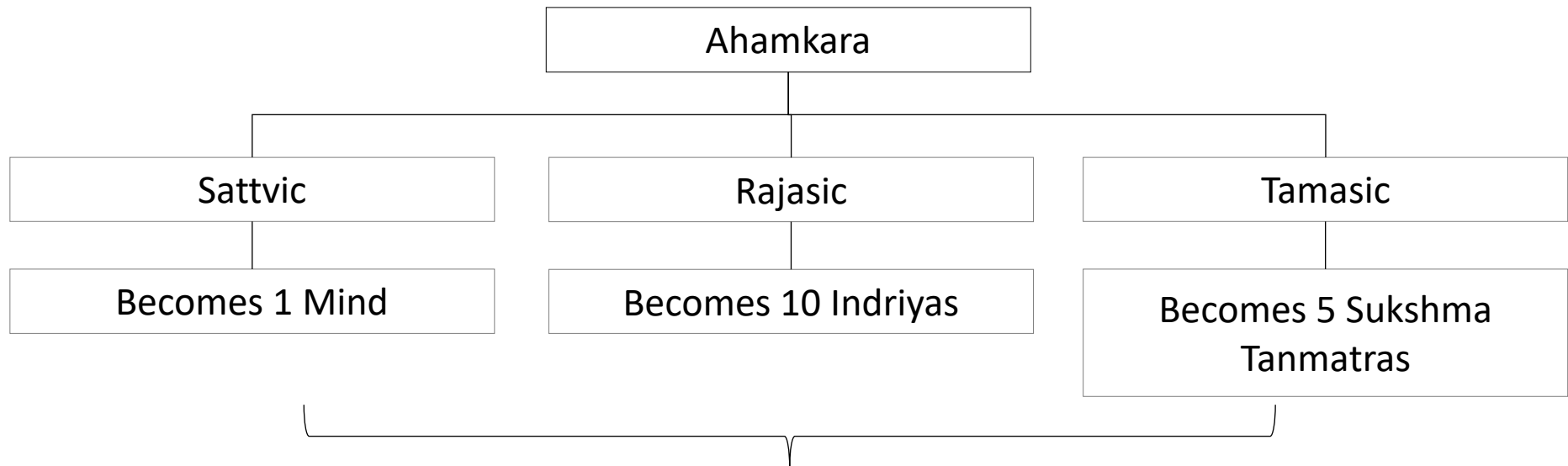
Vedanta :

- From Ishvara
- Hiranyagarbha
- Virat
- Include Chidabhasa in Maya = Ishvara
- Include Chidabhasa in Mahat = Hiranyagarbha
- Ishvara = Maya and Consciousness (Hiranyagarbha Born)

Foot Note :

Vedanta	Sankhya
<ul style="list-style-type: none">- Mahat - Hiranyagarbha- Virat came	<ul style="list-style-type: none">- Mahat, Ahamkara- Sattva / Rajas / Tamas- Bheda Vishayas

- 3 Gunas Associated with Cosmic Ahamkara, become Sattvic, Rajasic, tamasic Ahamkara responsible for gross, Subtle Creation
- Ahamkara Endowed with 3 Attributes Sattva / Rajas / Tamas - Gunas are born



- Tamasic Tanmatras
- Sukshma Butani
- 5 Sthula Butas born

Why Called Tanmatras?

- Gross elements not Tanmatras
- In Subtle element, Sukshma Akasha only exists, Unadulterated not Mixed, Like Nascent Hydrogen
- Gross elements not tanmatra, not Pure Akasha

Gross Akasha = 50 % Akasha :

- $12\frac{1}{2}\%$ - Vayu + $12\frac{1}{2}\%$ - Agni + $12\frac{1}{2}\%$ - Jalam + $12\frac{1}{2}\%$ - Prithvi = Alloy
- 7 Called as Prakirti vikriti both cause - Effect

From 2 Standpoints :

Former	Latter
<ul style="list-style-type: none">- Cause- Karanam	<ul style="list-style-type: none">- Effect- Karyam

- 1 Mahat
 - 1 Ahamkara
 - 5 Tanmatras
- } 7

(९-२४) पञ्चभूतानि, दशेन्द्रियाणि, मनश्चेति षोडश तत्त्वानि विकृतय एव न प्रकृतयः ।
 (२५) पुरुषो न प्रकृतिर्नापि विकृतिः । यद्वस्तु यदा वस्त्वन्तरस्य कारणं भवति तदा
 तद्वस्तु प्रकृतिर्भवति, यदा कार्यं भवति तदा तद्वस्तु विकृतिर्भवति । पुरुषस्तु न
 कस्यचिदपि कारणं भवति । तस्मान्न प्रकृतिः, न कस्यचिदपि कार्यं भवति । तस्मान्न
 विकृतिः । अतो- ऽसङ्गः पुरुषः । इत्थं साङ्ख्यमते पञ्चविंशतितत्त्वानि भवन्ति ।

Kevala Prakirti	Kevala Vikriti	Prakirti Vikriti
- 1	- Mere products - 16 - 5 Jnana Ishvara + Karana Ishvara + 5 Sthula Butas	- 7

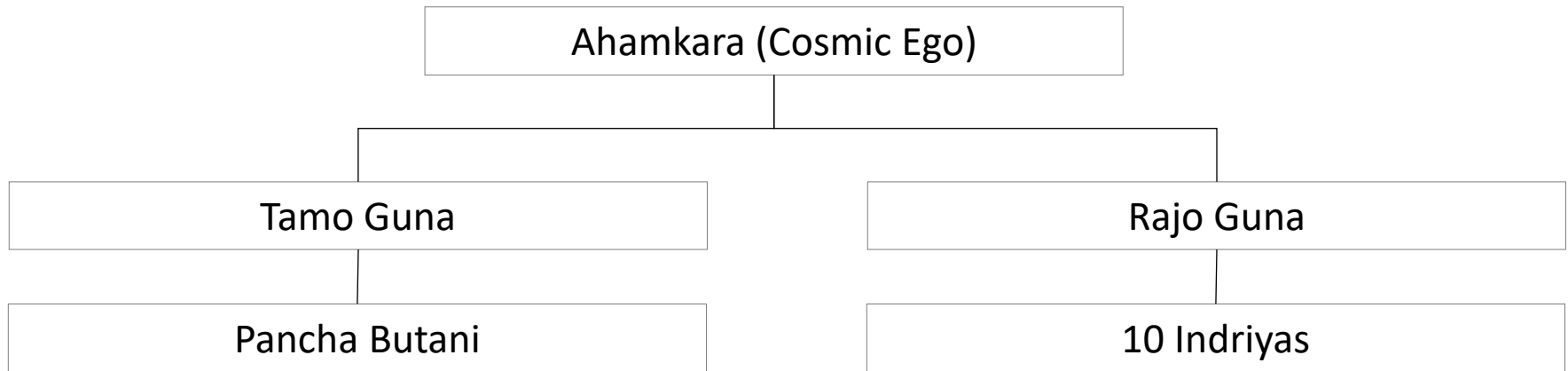
- Sankhya Left out 5 Pranas
- Includes Prana Shakti pervading Manaha, Indriya
- Takes them as Attributes of Indriyas and Manaha
- Prano - born of Rajo Guna in Tattva Bodha

Sankhya :

- 10 Indriyas Born off Rajo Guna

Tattva Bodha	Sankhya
i) 5 Jnana Indriyas born out of Sattvic Guna ii) Prana born of Rajo Guna	i) 5 Jnana Indriyas born out of Rajo Guna ii) Prana assumed from Rajo Guna

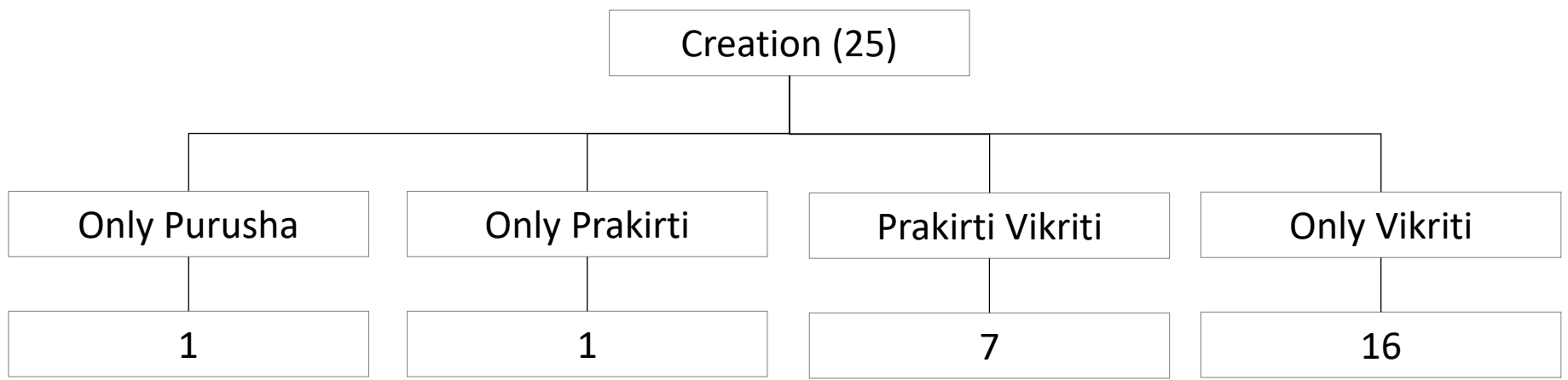
- It Does not matter because ultimately creation is Adhyaropa Stage
- In Apavada it will be negated
- In Bhagawatam, Sankhya Srishti taken not Tattva Bodha Srishti



- 16 Shodasha - Only products not causes

Aside Note :

- 5 Gross Elements only Products
- No Karanam, Cause Physical Bodies = Karyam from Pancha Butas not in Sankhya Srishti
- Here total Creation is the focus Coming out from 25 Tattvams



- 25 Building Blocks not explaining full Creation
- Tattvam = Crucial
- Purusha not Karanam or Karyam but Vilakshanam

Vivekachudamani :

एकमेव सद्नेककारणं

कारणान्तरनिरास्यकारणम् ।

कार्यकारणविलक्षणं स्वयं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

ekameva sadanekakāraṇaṁ

kāraṇāntaranirāsyakāraṇam |

kāryakāraṇavilakṣaṇaṁ svayaṁ

brahma tattvamasi bhāvayātmani || 260||

That which, even though it is one existence, is the cause for the many, which refutes all other causes but itself is without cause, which is distinct from cause and effect and is independent 'That Brahman thou art' - Meditate on this in you mind.[Verse 260]

Mandukya Upanishad :

अन्यथा गृह्णतः स्वप्नो निद्रा तत्त्वमजानतः ।
विपर्यासे तयोः क्षीणे तुरीयं पदमश्नुते ॥ १५ ॥

anyathā gr̥hṇataḥ svapno nidrā tattvamajānataḥ |
viparyāse tayoh kṣīṇe turīyaṃ padamaśnute || 15 ||

Dream is the mis-apprehension of reality, while sleep is the state in which one is in a state of non-apprehension of Reality. When the erroneous knowledge in these two states disappears. Turiya is realised. [1 - K - 15]

1 st and 2 nd Pada	3 rd Pada	Turiyam
<ul style="list-style-type: none">- Karyam- Vikriti	<ul style="list-style-type: none">- Karanam- Prakirti (Binnaha)	<ul style="list-style-type: none">- Karya KaranaVilakshana

- A thing is Karanam only w.r.t Something else
- A thing by itself not Karanam or Karyam
- Get name Karyam in relation to something
- Rama Son w.r.t Dasharatha and = Prakirti in Relation to Vikriti its Product

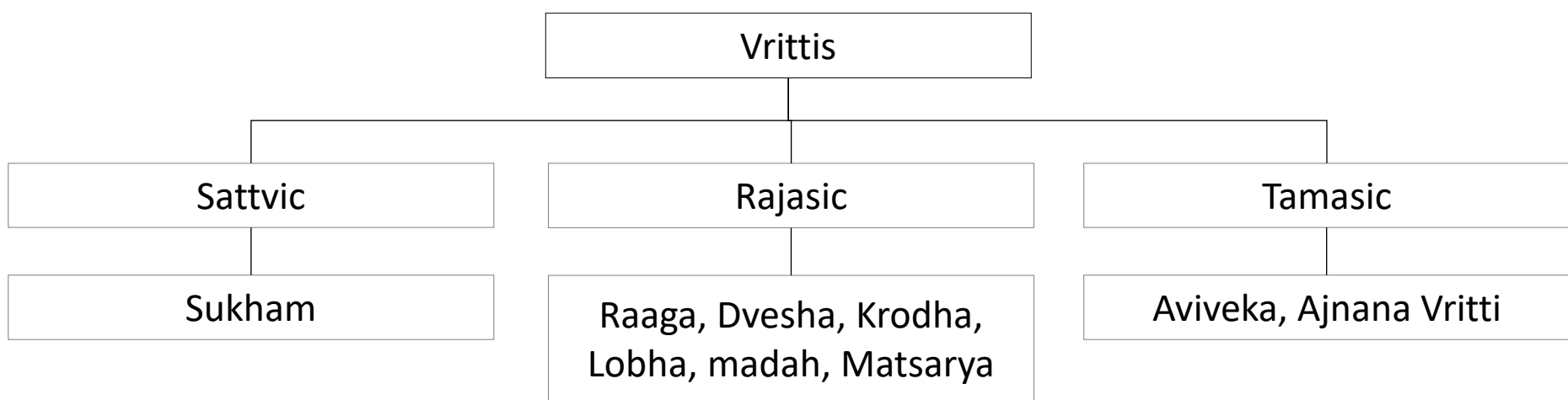
Product :

- Effect
- Karyam in relation to Karanam
- All 24 Tattvams - Prakirti, Vikriti, or Prakirti - Vikriti
- 1, 16, 7 = 24

- All have common feature
- All Jadam, Anatma, Drishyam
- There is something else in Creation whose Existence can't be Questioned
- In Picture - Camera not Seen but Exists

<ul style="list-style-type: none"> • Consciousness Visibly not seen, in Body, Mind, Universe = I not material principle

- Scientific Instrument and Process Designed to Detect matter only
- Adhyasa - Artha, Jnana Dharma
- Purusha not Husband but Chiatanyam
- Purusha = Sthula, Sukshma, Karana Vyatirikta, Avastha Traya Sakshi, Satchit Ananda Svarupaha
- Sankhya and Advaitin Agree on this
- In Asanga Atma neither there is Bogaha or Moksha
- Sankhya uses word Apavargaha for Moksha
- Yadyapi, Thathapi... Superficially Purusha has bandha and Moksha
- Really, both not there for Purusha, Nitya Mukta Atma Aham Asmi



- All thoughts belong to Prakirti not Purusha

Gita - Chapter 13 :

इच्छा द्वेषः सुखं दुःखं
सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन
सविकारमुदाहृतम् ॥ १३-७ ॥

icchā dvēṣaḥ sukhaṁ duḥkhaṁ
saṅghātaścētanā dhṛtiḥ ।
ētat kṣētraṁ samāsēna
savikāram udāhṛtam || 13-7 ||

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude - This Ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

- Ichha, Dvesha... All Kshetram = Prakirti
- Transformation, change in the Mind.

Brahma Sutra Bashyam :

- Yushmat Asmat Pratyaya Gocharoyoho....
- Ekaha Atma Asti
- Due to lack of Discrimination between Prakriti and Purusha, Aviveka is there, Kshetra - Kshetrajna Samyoga is there
- Viveka is not there
- Therefore both Bondage and liberation do not belong to Atma
- They are Transferred from Buddhi / Mind
- Upto this Advaitam and Sankhya Close

Sciences	Sankhya
- Consciousness Attribute of matter	- Separated Matter and Consciousness - Equal Degree of Reality

Baudha :

- Matter is Mithya
- Left Behind is Consciousness

Westerners :

- Shankara Created Advaitam by merging Sankhya and Buddhism

(१) तत्त्वमिति पदार्थस्य नाम । (२) साङ्ख्यमते ईश्वरो नाङ्गीक्रियते । (३) स्वतन्त्रा प्रकृतिरेव जगतः कारणं भवति । (४) पुरुषस्य भोगमोक्षनिमित्तं प्रकृतिरेव प्रवर्तते । पुरुषो न प्रवर्तते । (५) प्रकृतेर्विषयरूपपरिणामात्पुरुषस्य भोगो भवति । (६) बुद्धिद्वारा विवेकरूपप्रकृतिपरिणामान्मोक्षः सिद्ध्यति । (७) यद्यपि पुरुषस्यासङ्गत्वात्तस्मिन् भोगमोक्षौ न सम्भवतः । तथापि ज्ञानसुखदुःख-रागद्वेषादयो बुद्धेः परिणामा भवन्ति । तस्या बुद्धेरात्मना सहाविवेकोऽस्ति, विवेकस्तु नास्ति । तस्मादात्मन्यारोपितौ बन्धमोक्षौ सम्भवतः ।

Sankhya :

- No Ishvara, Only Prakirti and Purusha

Prakirti	Purushas
<ul style="list-style-type: none"> - One, inert - Evolves into Creation - Random 	<ul style="list-style-type: none"> - Many

Vedantin :

- Creation as per law of Karma

Sankhya :

- Creation benefits Purusha

One more Sankhya Matam :

- Adds Ishvara as 26th

Yoga :

- Sa Ishvara Sankhyam
- Accepts 25 Tattvams
- Ishvara is Consciousness without Samsara Problem
- Jivatma (Many) = Samsara and Consciousness
- Paramatma one

Revision 305 :

- ND Analysing Sankhya Matam

Moola Prakirti :

- Cause of entire Universe
- Modifies to become entire Vishaya and Vishayi

Prakriti only Aim :

- Serve the Purusha
- Give Moksha to Purusha
- Prakirti does everything for
- Purusha, helps Purusha enjoy
- Moksha is because of Jnanam, Jnanam comes from Sattva Guna vritti
- When Purusha - Prakirti Viveka takes Place, one gets Moksha

सत्त्वात्सञ्जायते ज्ञानं
रजसो लोभ एव च ।
प्रमादमोहौ तमसः
भवतोऽज्ञानमेव च ॥ १४-१७ ॥

sattvat sañjāyatē jñānaṃ
rajasō lōbha ēva ca |
pramādamōhau tamasah
bhavatō'jñānam ēva ca || 14-17 ||

Knowledge arises from sattva, greed from rajas, heedlessness, delusion and also ignorance arise from tamas. [Chapter 14 - Verse 17]

- Really Purusha (Atma Chaitanyam) does not have Bandha and Moksha

Atma	Prakirti
<ul style="list-style-type: none">- Asangaha- No Bhoga, No Moksha- No Apavargaha	<ul style="list-style-type: none">- Has Vritti Jnanam, Sukham Dukham, Raaga, Dvesha

- They are all Transformation in the Buddhi and there is Adhyasa Problem
- Attributes of Anatma Transferred to Atma
- There is Non-discrimination between Prakirti and Purusha
- Because of this, both Bondage and Liberation do not belong to Atma but belongs to Buddhi, Mind
- Upto this, Advaita and Sankhya Close

Where is the Problem? Beautiful Portion :

(८) अविवेकसिद्धो य आत्मनि भोगस्तेनैव साङ्ख्यमते आत्मा भोक्तेति कथ्यते । (९) परमार्थत आत्मा न भोक्ता । बुद्धिरेव भोक्त्री । (१०) बुद्धिस्त्वात्मनो भिन्ना । (११) ईदृशज्ञानस्यैव विवेक इति सञ्ज्ञा । (१२) ईदृशज्ञानाभाव एवाविवेक इत्युच्यते । इत्थं च (१३) साङ्ख्यमते आत्मा असङ्गोऽस्ति । (१४) सुखादयो बुद्धेः परिणामत्वात् बुद्धेरेव धर्माः । (१५) आत्मा नाना च ।

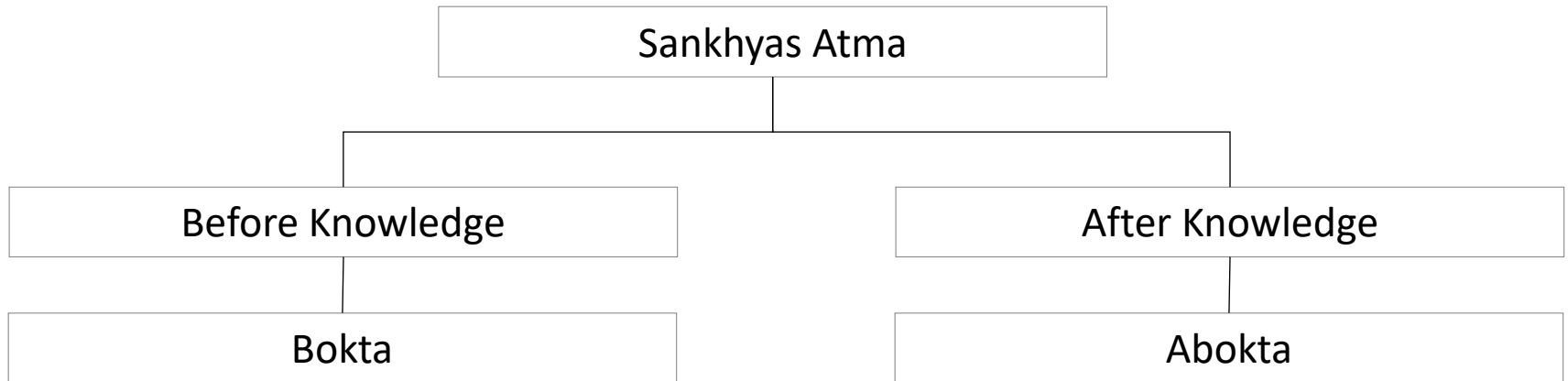
- Enjoyment, Experience, Bogaha = Vritti only
- Every vritti belongs to mind only
- Vritti Rupa Bogaha = Prakirti Rupa Bhoga
= Atmani Adhyaste
= Transferred to Atma

Ignorant :

- Atma has Bogaha, Joy, gets Bogta Status
- Purusha is Bokta, not from Jnanis Drishti
- Majority of Ajnanis Conclude Purusha is Bokta

Prakirti	Purusha
- Karta	- Bokta - Temporarily Accepted

- In The end, Sankhya says Purusha not Bokta
- Bhoga = Falsely transferred on Atma



Really Speaking :

- Atma not Bokta
- Buddhi alone Bhoktri (Buddhi Strilling hence Bhoktri not Bhokta)
- Prakruti alone Karta - Bokta...
- Purusha is different from Buddhi
- Purusha and Prakirti intimately together in waking, in Proximity but not one and Same
- Have Viveka

Prakirti	Purusha
<ul style="list-style-type: none"> - Buddhi - Kartri - Boktri - Mithya - Dependent - Comes and goes - Savikaram - Thought is a Motion, Spandanam in Consciousness 	<ul style="list-style-type: none"> - Atma - Akarta - Abokta - Satyam - Independent - Always exists - Nirvikaram

Brihadaranyaka Upanishad :

कतम आत्मेति; योऽयं विज्ञानमयः
 प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः;
 स समानः सन्नुभौ
 लोकावनुसंचरति,
 ध्यायतीव लेलायतीव;
 स हि स्वप्नो भूत्वेमं
 लोकमतिक्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti; yo'yaṃ vijñānamayaḥ
 prāṇeṣu hṛdyantarjyotiḥ puruṣaḥ;
 sa samānaḥ sannubhau
 lokāvanusaṃcarati,
 dhyāyatīva lelāyatīva;
 sa hi svapno bhūtvemaṃ
 lokamatikrāmati mṛtyo rūpāṇi || 7 ||

‘Which is the self?’ ‘This infinite entity (Puruṣa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dreams, it transcends this world—the forms of death (ignorance etc.).’ [4 - 3 - 7] **4558**

- Atma as though karta, Bokta, really not
- Only Jnana Adhyasa in Vyavahara
- Sankhya and Advaitin are in Agreement on all these
- Aviveka, lack of Discriminative knowledge is in Nanatvam Atma - Plurality of Atma

• **Atma Asangaha Asti, Paramartikam**

- Sukha, Dukha, Raaga, Dvesha, Emotions, Cognition, Confusion at Lower Vyavaharika Level
- Modifications of Buddhi taken as I
- Attributes of Buddhi transferred to Atma
- Till now with hand on Shoulders walking Side by Side with Sankhya

Blunderous Statement of Sankhya :

- Atma nana Cha... Sankhya and Nyaya are Atma bahutva Vadis
- This fallacy, Shankara Punches hard.

Sankhyas Logic forget - Svetasvatara Upanishad :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।

कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma ।

karmadhyaksah sarvabhutadhipasah saksi ceta kevalo nirgunas ca ॥ 11 ॥

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11] **4559**

- Sankhya has selective Amnesia, dropped Veda came to fallacious Logic

What is logic used by Sankhya to Arrive at Plurality?

- ND - Deals here

Shankara Punches Sankhya on another fallacy Elsewhere :

- Inert Prakirti works thoughtfully for benefit of Purusha, illogical
- Purposeful creation Done by Prakirti independently without Ishvara's Intelligent Nimitta Karanam
- ND Does not Attack here, Advaitins Attack

Example :

- Grains and Vegetables thinks what is Breakfast for Yajaman and Cook themselves

Example :

- Adai and Avial

Advaitin Say :

- Looked up Philosophy of Sankhya
- How Prakirti creates sense Organs, sense objects, Universe? Illogical, wrong.
- ND attacks Atma Nanatvam

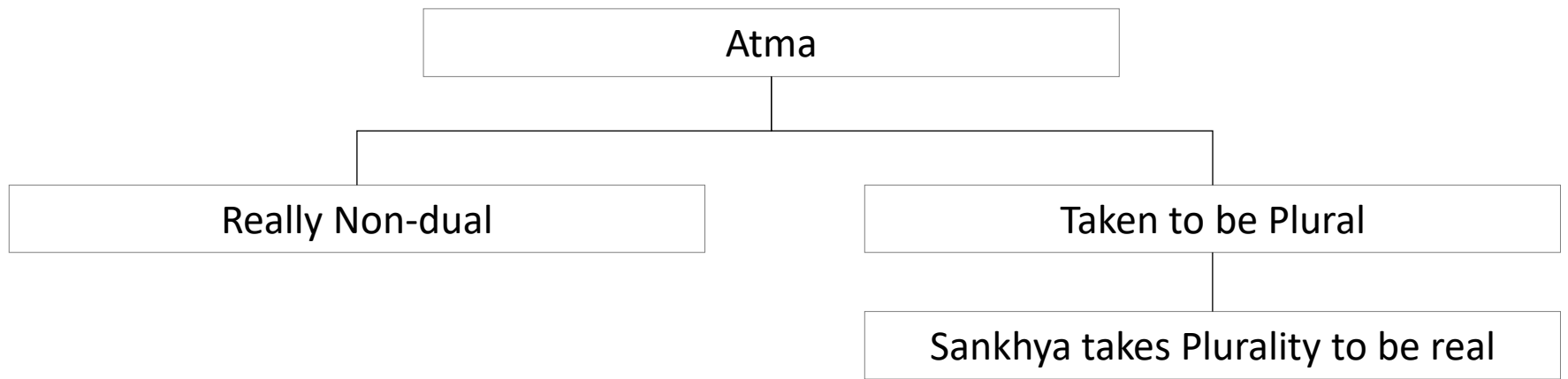
अत्रैवं सिद्धान्तः — तदेतत्साङ्ख्यमतमत्यन्तविरुद्धम् । सुखदुःखादीना-मात्मधर्मत्वे तेषां प्रतिशरीरं भेदादात्मनो भेदः सिद्ध्येत् । तच्च सुखदुःखादिकं नात्मनो धर्मः, किन्तु बुद्धेरेव धर्मः । तस्मात्सुखदुःखादिभेदाद्बुद्धिभेद एव सिद्ध्येत् । न त्वात्मनो भेदः सिद्ध्येत्।

Sankhya :

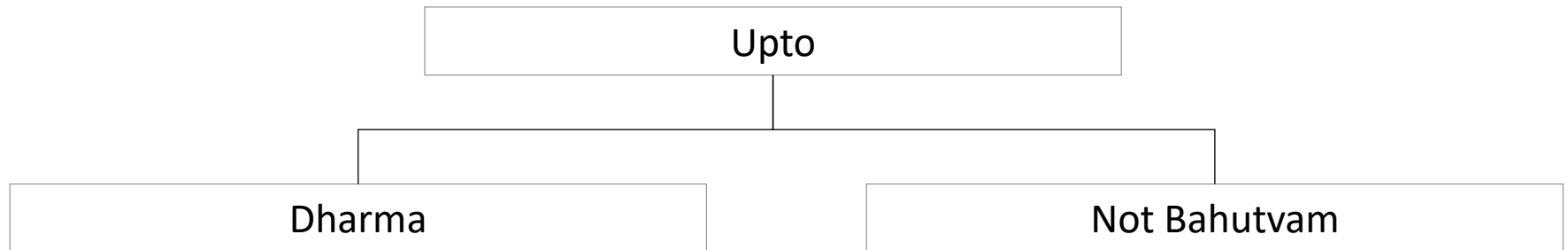
- Jivas are many
- Jiva = Purusha, no Paramatma

Logic :

- Different Jivas have - Different experiences Happy / Unhappy, Raagi, Dveshi, knowledge - ignorance
- Plurality of attributes prove Plurality of Atma, Jivas
- Attributes Appear in Atma because of Aviveka
- Attributes belong to Mind, Plurality of Buddhi, emotions, Bodies - Superimposed on Atma by Sankhya
- Atma = Nirgunaha, has no attributes Says Veda
- Attributes transferred to Atma
- It is Transferred Plurality of Atma not factual



- Upto attributes, accept Adhyasa
- Bahutvam = Mistake
- We Accept Adhyasa of Atma



- Many Jivas seem to be there in Many bodies Because of Distinct experiences
- Plurality of Body - Mind - Senses Creates illusion of Plurality of Atma.

Gita - Chapter 13 :

समं पश्यन्हि सर्वत्र
समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं
ततो याति परां गतिम् ॥ १३-२९ ॥

samaṁ paśyan hi sarvatra
samavasthitam īśvaram |
na hinastyātmanātmānaṁ
tatō yāti parāṁ gatim || 13-29 ||

Indeed, he who sees the same lord everywhere equally dwelling, destroys not the self by the Self; therefore, he goes to the highest goal. [Chapter 13 - Verse 29]

Sarveshu Bhuteshu	Samam Tishtanti
Anatma - Plural	Atma - Singular

- Sees same lord, Atma everywhere, equally, Dwelling, he alone knows
- I Say I - You say I
- Each uses 1st Person Singular, does not have Plurality in “I” - Aham
- Many Chairs, tables - Balls, not many I’s
- We = Plural of I and you and he and She
- I and I not equal to we
- Wrong we, taken as Plural by Sankhya as Many I’s
- You can be Proud = No I like me in the world
- None like you / i... incomparable, Matchless

Oppilamani	Uppaliyamani
Matchless	Not without Salt

- Paramatma has no Comparision
- I - Jiva also has no Comparision
 - Atma = One
 - Paramatma = One
- If Paramatma different from Jivatma, he will be Anatma, Jadam, Drishyam



- Plurality belongs to Body - Mind - Senses
- Sankhya Missed this Point

Svetasvatara Upanishad :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma I
karmadhyaksah sarvabhutadhipasah saksi ceta kevalo nirgunas ca II 11 II

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

Sankhya takes :

- Wrong - Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १॥

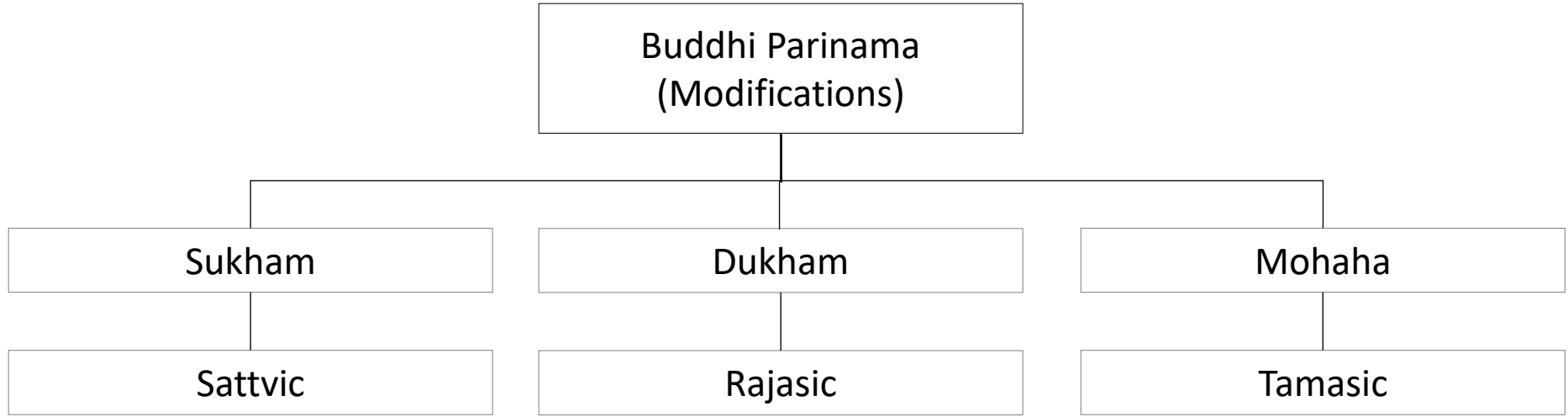
Dvau suparna sayuja sakhaya samanam vrksam parisasvajate I
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti II 1 II

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Got into Trouble
- Plurality of Attributes, belonging to Anatma taken to Atma
- If Attributes were belonging to Atma, because of Plurality of attributes, you could have talked about Plurality of Atma
- Attributes are vrittis belonging to Buddhi
- It is Bhoga and Apavarga

How can Plurality belong to Atma :

- Attributes Transferred
- Means Plurality transferred



Gita :

त्रिभिर्गुणमयैर्भावैः
एभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति
मामेभ्यः परमव्ययम् ॥७-१३॥

tribhirguṇamayairbhāvaih
ēbhiḥ sarvamidaṃ jagat |
mōhitaṃ nābhijānāti
mām ēbhyaḥ parām avyayam || 7-13||

Deluded by these natures (states or things) composed of the three gunas (of prakrti), all the world knows Me not as immutable and distinct from them. [Chapter 7 – Verse 13]

- Sukha, Dukha, Moha not attributes of Atma

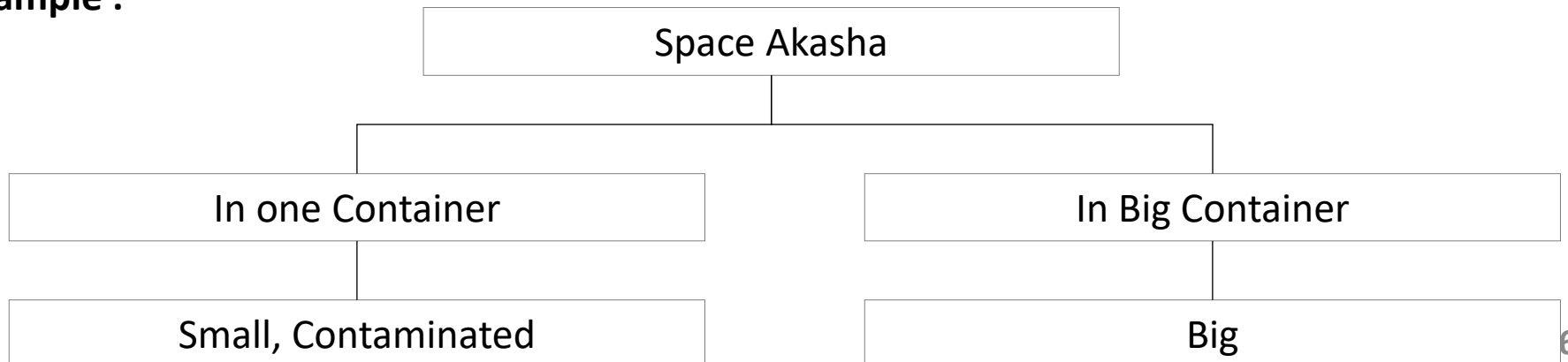
- Atma is witness of Mental Sukham, Dukham
- Witness only one

यथैकस्मिन् व्यापके आकाशे नानोपाधीनां धर्मा उपाध्याकाशयोर- विवेकात्प्रतीयन्ते।
तथैवैकस्मिन् व्यापके आत्मनि नानाबुद्धीनां धर्मा बुद्ध्या-त्मनोरविवेकात्प्रतीयन्त
इत्यभ्युपगम एव साङ्ख्यमतेऽप्युचितः । आत्मान-मसङ्गत्वेनाभ्युपगम्य तस्य
नानात्वाङ्गीकारो निष्फल एव।

What should be Right Conclusion?

- Rama is Happy, Krishna is Unhappy
- Mind happy, unhappy, appears in Atma
- One Atma behind both Minds
- You say 2 different Atmas because of appearing attributes
- Don't conclude Atma is different

Example :



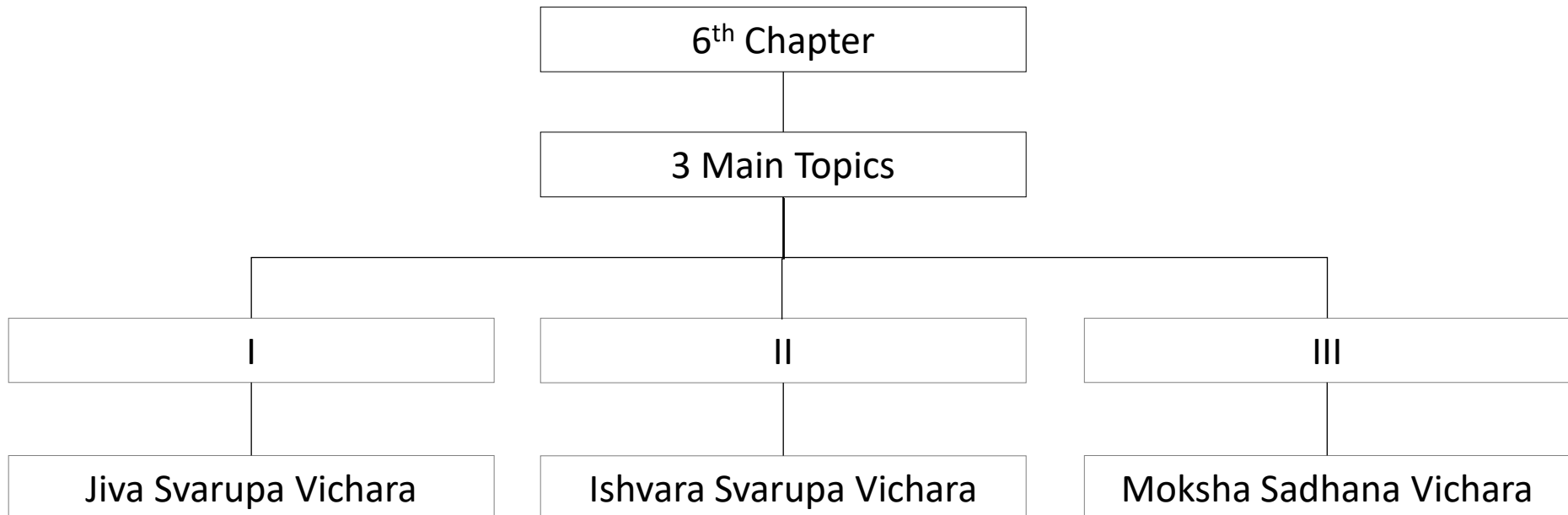
- Space seems to be Plural because containers many
- Similarly Atma seems to be Plural because of Container of Body - Mind

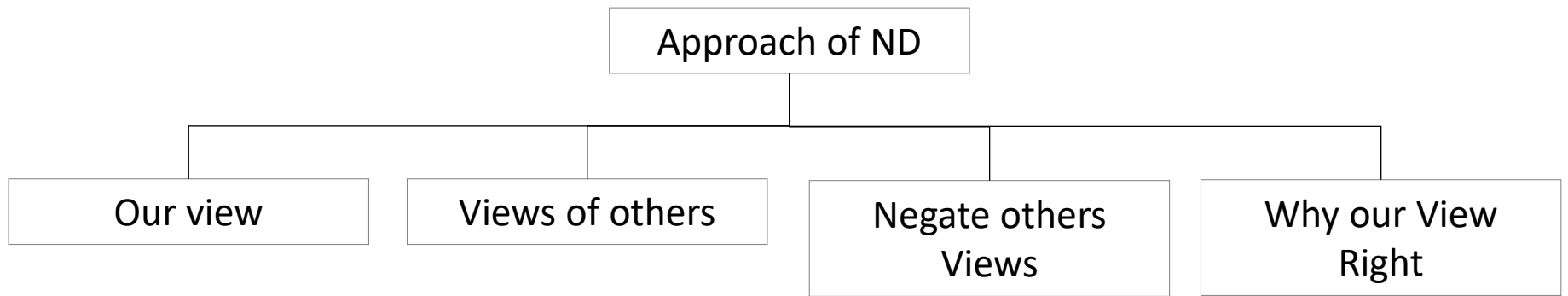
Atma	Space
<ul style="list-style-type: none"> - Eka - Appears Plural in Many container Bodies 	<ul style="list-style-type: none"> - Eka - Appears Plural in Many container pots

- This is Right Conclusion

Revision (306) :

- ND Talking about logical fallacies in Sankhya Matam w.r.t Concept of Atma





1st Topic :

- Jiva Svarupa Vichara : Sankhya

a) Atma - Different from Anatma :

Atma	Anatma
i) Consciousness, Purusha ii) Independent iii) Asanga iv) Nirguna	i) Matter, Prakirti ii) Dependent iii) Satsanga iv) Saguna

- All Above Common features Accepted by Sankhya and Advaitin.

b) Sankhyas Blunder

Sankhya Atma	Vedantin Atma
- Bokta, Experiencer - Atma Bahutvam	- Ekam - Abokta

Sankhya :

a) Emotions - Sukham, Dukham, Raaga, Dvesha

b) In the beginning of Teaching for Junior Students

c) Later, Really Atma not Bokta :

- Asanga Chaitanyam
- Emotions belong to Mind - Buddhi
- Mental Emotions transferred to Atma
- Atma Appears as Bokta
- Atma really not Bokta, Seeming Bokta

d) Atma is Plural, there are Many Atmas :

- Everybody is Jivatma
- Every Mind Packed by Jivatma
- Body - Mind - Jivas Many

How does Sankhya Arrive at Plurality?

- Pratyaksha, Anumana Shastra
- Atma Apratyaksaha
- Never Object of Sense organs
- Pramanam = Anumana, Arthapatti logical Consideration
- Atmas Many

e) Each Jiva has Distinct Emotion :

- Happy, Unhappy, Raagi, Dveshi
- **Emotions different, hence Atmas Different**
- Based on Plurality of different experiences, Emotions, Sankhya says Atmas many
- Emotions transferred to Atma from Mind
- Atma has Transferred emotions
- Plurality of Emotions Prove Plurality of Atma

Advaitin :

a) If Atma has transferred emotions, Plurality also is transferred :

- Atma not Plural - Minds, Emotions, many transference not real, seeming
- No Real Plurality of Atma
- Artha Patti Pramanam can't Prove Plurality of Atma
- Atma is seemingly Plural
- Auphadika Bahutvam Vedanta Accepts

Brahma Sutra :

चराचरव्यपाश्रयस्तु स्यात् तद्व्यपदेशो भाक्तः तद्भावभावित्वात् ।

Characharavyapasrayastu syat tadvyapadeso bhaktah tadbhavabhavitvat ।

But the mention of that (viz., birth and death of the individual soul) is apt only with reference to the bodies of beings moving and non-moving. It is secondary or metaphorical if applied to the soul, as the existence of those terms depends on the existence of that (i.e., the body). [II – III – 16]

Charachara Adhikaranam :

- Achara Vyapashraya Adhikaranam

Is Jiva

Born and Dies

Taittiriya Upanishad :

- Yatho va Imani Butani jayante
- Upanishad Says
- From Standpoint of Body, Jiva Born
- Birth of Body and Assumed as Birth of Jiva
- Punyena, Papena Lokan Sharira Drishtya Jiva has Janma
- Auphadhika Janma
- Upadhi Bheda, Bahutvam
- Vastava Bheda, fallacious

Not Born, Doesn't Die

Jiva is Anaadi Gita :

- Chapter 15 - Verse 3 : Na Rupam Asye...
- Advaitin Says
- Svarupa Drishtya, No Birth
- Nirupadhika Svarupa
- Vastava Ekam

Taittiriya Upanishad :

यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyabhisamviśanti |
tadvijijñāśasva | tadbrahmeti sa tapo'tapyata
sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhrgu) Performed Penance; and after having done Penance..... [3 - 1 - 2]

Gita - Chapter 15 :

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē
nāntō na cadirna ca sampratiṣṭhā |
aśvatthamēnaṃ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

Example :

- One All pervading Akasha, Space exists, Appears Many because of Enclosures, Containers
 - Ghata, Mata, Akasha
 - Seemingly many Spaces
 - Factually one Space
 - Attributes of Container exists in each Space
 - Dirty Place (Space)
 - Place = Akasha
 - In Bhumi there is Dirt, not in Space
 - Transfer dirtiness of Bhumi to Akasha = Error
 - Enclosures Impurity imputed
 - Mandukya Upanishad - Gaudha Pada - Karika - Chapter 3 - Verse 1 to 10 is Ghata Akasha
 - Pot Spaces many
 - Plurality belongs to Pot, Body, Minds, not Atma or Space
 - Upadhi = Container
- **Attributes of Container transferred to content Space, Consciousness, Awareness**
- Attributes of thoughts transferred to container Atma.

- We say Space is Dirty in Vyavahara
- All Vyavahara Due to Adhyasa transfer done, due to Aviveka, Non-discrimination
- Anyonya = Adhyasa
- Pratiyante = Appear
- Yatha, Thatha, therefore, there is only one all Pervading Atma
- Attributes of Plurality of Minds we Accept and they also Accept
- Buddhi - Atma - Non-discrimination causes an Appearance
- Sankhya must Accept

What does he do - Says ?

- Atma is all Pervading
- There are Many all Pervading Atmas to Accommodate many emotional differences
- We accept many emotional minds, not Atma
- Atma = Asanga and Sarvagya Relationless and All pervading
- Plurality of Atma is wrong conclusion
- Futile, not required
- Anumana and Artha patti can't prove Plurality of Atma
- Pratyaksha can't prove Atma

<ul style="list-style-type: none"> • Atma is Apratyaksha must come to Shastra for Proof

- Sarva Buteshu Ekam Atma

सर्वभूतस्थमात्मानं
सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा
सर्वत्र समदर्शनः ॥ ६-२९ ॥

sarvabhūtastham ātmānaṁ
sarvabhūtāni catmani |
īkṣatē yōgayuktātmā
sarvatra samadarśanaḥ || 6-29 ||

With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

Isavasya Upanishad :

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्व भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

*Yastu sarvani bhutani atmanyevanupasyati,
sarva-bhutesu catmanam tato na vijugupsate [6]*

He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything. [Verse 6]

- Proof for Atma Ekatvam in Shastra Pramanam.

किञ्च केचनात्मनो मुक्ताः, केचन बन्धाश्च भवन्ति । इत्थं बन्धमो-क्षयोर्भेदादात्मभेदः सिद्ध्यतीत्यप्यङ्गतमेव । यदि बन्धमोक्षावात्मन्यङ्गी-क्रियेते तदा बन्धमोक्षभेदादात्मनो भेदः सिद्ध्येत् । तौ च बन्धमोक्षौ साङ्ख्य-मतेऽसङ्गे आत्मनि नाङ्गीक्रियेते । किन्तु बुद्ध्यविवेकाद्बन्धः, बुद्धिविवेका-द्वन्धान्मोक्षश्चाङ्गीक्रियेते तन्मते । यद्वस्तु अविवेकादुत्पद्यते विवेकाच्च नश्यति तद्वस्तु रज्जुसर्पवन्मिथ्या । आत्मनि बुद्ध्यविवेकाद्बन्धो भवति । विवेकाच्च स बन्धो निवर्तते । अतश्चात्मनि बन्धो मिथ्या । यथा बन्धो मिथ्या तथा आत्मनि मोक्षोऽपि मिथ्यैव । यत्र बन्धः सत्यस्तत्र मोक्षोऽपि सत्यो भवेत् । आत्मनि बन्धस्य मिथ्यात्वान्मोक्षोऽपि मिथ्यैव ।

- Sankhya gives 2 Artha Patti Arguments to Support Atma Bahutvam, Plurality of Atma

i) Sukham, Dukham, Individuals are different, there fore Atmas Different :

- ND - This is Fallacious

ii) Some Jivas Liberated, Some in Bondage :

- Sankhya Accepts Jeevan Mukti
- If there is one Atma, with Atma Jnanam all Jivas must be liberated
- To Accept Bound, liberated Jivas you must Accept many Atmas
- Karma Yogi, Upasana Yogi, Jnana Yogi Atma... All in different levels of Liberation.

2 Contentions

Sukha Dukha Refinement Required

- There is no Param Atma in Sankhya, all Jivas
- Hence there is Atma - Atma Bheda

Bound / Liberated Atmas Required

Vedantin :

- Such conclusion is wrong
- Atma Asangaha = Bondage can't touch Atma
- Moksha can't touch Atma
- Atma has no Moksha, Bandha, both belongs to Buddhi

Buddhi

Aviveka

- Bound
- Tamo Guna Janyam

Viveka

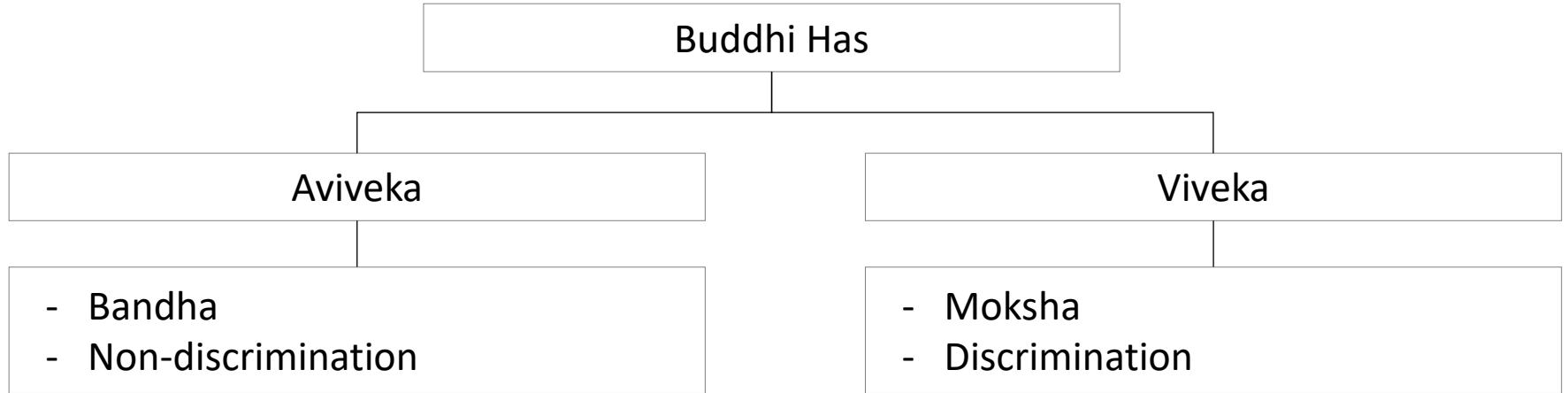
- Liberated
- Sattva Guna Janyam

- All Gunas belong to Buddhi, Prakirti
- Buddhi, has Sattva, Rajas, Tamas because Buddhi is product of Prakirti.

- Bandah, Moksha belongs to Buddhi
- Atma not bound, liberated
- If Atma was bound, liberated, there will be Taratamyam in Jivas, Differences

Sankhya Karika :

- Na Bandaha Na Mokshasya Purushasya....
- No Bondage, liberation because Atma is ever Unconnected to Buddhi, Asanga



- Problem of Buddhi we transfer to Atma
- Bondage and liberation of Buddhi transferred to Atma, Superimposed on Atma

Advaitin : Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
 मदो नैव मे नैव मात्सर्यभावः ।
 न धर्मो न चार्थो न कामो न मोक्षः
 चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
 Mado Naiva Me Naiva Matsarya Bhavah
 Na Dharmo Na Chartho Na Kamo Na Mokshah
 Chidananda Rupa Shivoham Shivoham

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

- Superimposed Bandah, Moksha negated through Jnanam
- Bandah, Moksha is Mithya, negation also Mithya
- Based on Mithya bandah, Moksha can't conclude Atma is Plural
- That Plurality is also Mithya - It is negated like Rajju Sarpah
- Adhyastham and Nivritti both Mithya

Conclusion :

- Sankhyas Bandah Moksha based Plurality of Atma is Mithya Jnanam.
- Tarqa - Drishti's - Logical Fallacies, Conclusions, Destroyed by ND
- Next Nyaya Matam - 3 Types

इत्थं मिथ्याबन्धमोक्षौ आकाशवदेकस्मिन्नात्मनि युज्येते ।
तस्मात् बन्धमोक्षभेदादात्मभेदो न सिद्ध्यति । तस्मात्साहचर्याभिमततात्मभेदो न युक्तः ।

- Seeming Bondage and Liberation
- Seeming Plurality in Akasha Room Space, Stadium space, because of Enclosures.
- Similarly Atma Plurality can be Explained because of Body Container.

Why Sadhana Required to removal unreal Bondage?

- Karma Yoga, Upasana Yoga, Sravana Yoga, Manana Yoga, Nididhyasanam yoga all to know real is unreal
- Bondage is unreal - Once known, Job of Jnanam and Sadhana is Over
- Not to removal Unreal Bondage to educate Unreal bondage is not there, to know Sadhana is not required for moksha.

Agyana Nivritti	Samsara Nivritti
<ul style="list-style-type: none">- Requires Questions- Sadhana ChatustayaSampatti required for getting Jnanam	<ul style="list-style-type: none">- No Qualification required- There is no Samsara

- There is a Huge foot note with Arguments to Refute Plurality.

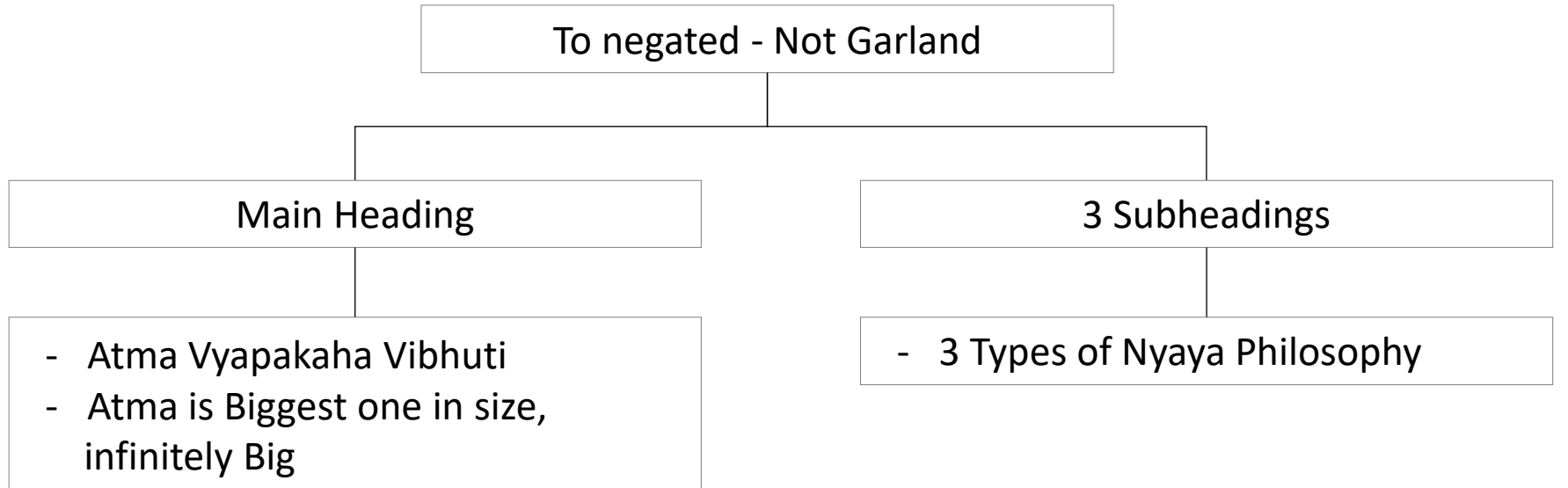
(आ. ३५६-३६४) त्रिविधनैयायिकमतवर्णनम्, तन्निराकरणं च —

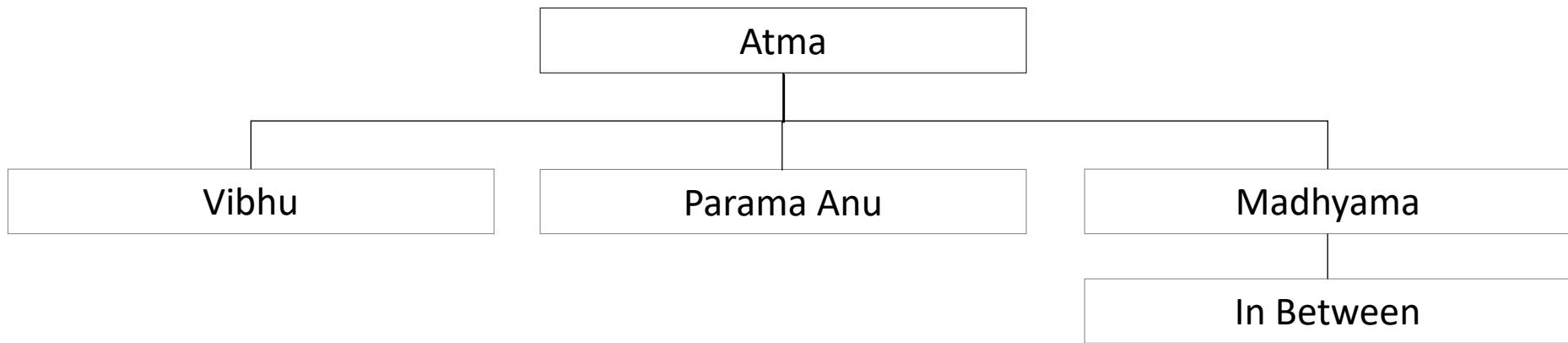
(आ. ३५६-३६०) आत्मा व्यापक इति मतवर्णनं तत्खण्डनं च —

(आ.३५६-३५८) आत्मनो व्यापकत्वोपपादनम् —

- Sankhya and Yoga - Combined
- Nyaya and Veiseshikas - Combined
- Vedantins Primer = Tattva Bodha
- Nyaya Veiseshika primer = Tarqa Sangraha

4 Headings Given :





- Unique Topic - Only in Vichara Sagara

What is Proof of all Pervasiveness of Atma?

- Jiva has following features

i) Many Atmas there

ii) Each Atma is all Pervading

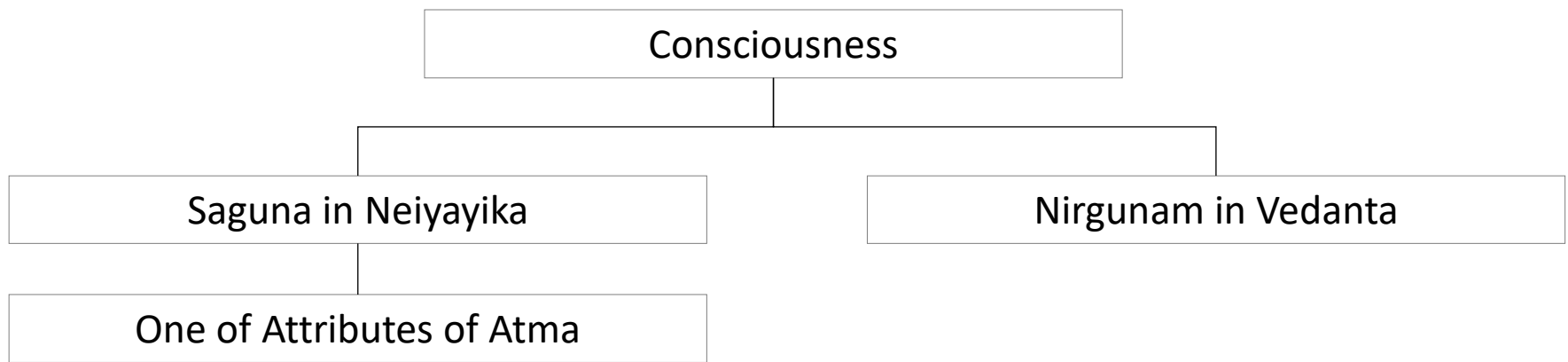
- My Atma will pervade you
- Your Atma will Pervade me
- Like Many Akasha, Vyapakatvam

iii) Nityatvam :

- Eternity, Permanent

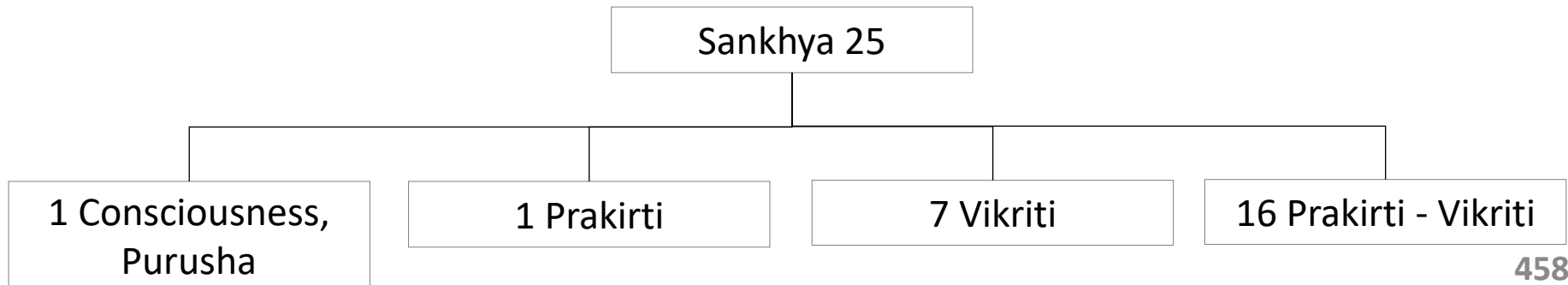
iv) Jnana Gunatvadi = Saguna

v) Atma has 14 Attributes According to Neiyayika



vi) Atma = Jada = Inert, Jada Atmani Chaitanya Gunaha bhavati :

- Jnanam = Consciousness = Guna of Atma
- Atma with Conscious attribute
- Tarqa Drishti intellectually over Active, more Confused
- Tarqa Drishti requires Logical Analysis
- Present teaching is 4th Heading
- Nyaya = Name of Philosophy
- Neiyayika = Name of Philosophy
- Atma Bheda is Fallacious.

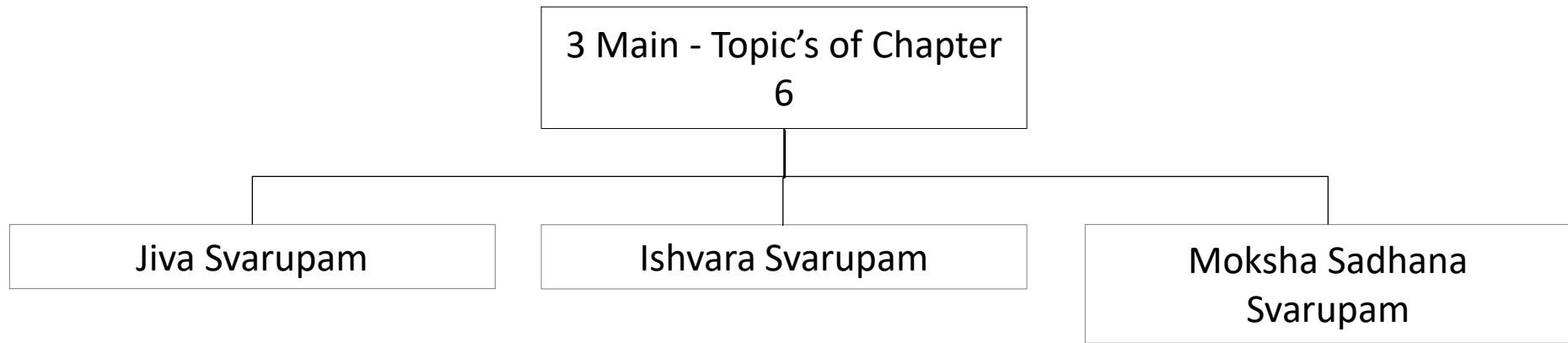


Salient features of Neiyayika :

- Plurality of Atma, ND Refutes this

Brahma Sutra - 2nd Chapter - 2nd Section :

- Tarqa Pada - Pancha Anukam, Neiyayika Khandanam taken up
- Here one Issue Atma Bahutvam negated



Jiva Svarupa :

Sankhya	Advaitin
Jivas Many	Jiva = One

Neiyayika :

- Jiva = Atomic, All pervading, infinite

Topic 356 :

(२५६) जीवस्यानेकत्वव्यापकत्वनित्यत्वज्ञानगुणकत्वादिवर्णनम् — साङ्ख्यानमिव नैयायिकानामप्यात्मभेदोऽसङ्गत एव । एष च नैया-यिकसिद्धान्तः —

Nature of Jiva in Vedanta :

i) Chaitanyam

ii) All Pervading

iii) Seemingly Many, really one, identical with Paramatma

Example :

Enclosures	Space
Many	One

Bodies	Atma
Many	One

- Sankhya - Jiva Svarupam close to Vedanta
- Atma = Chaitanyam, Akarta, Abokta, Nirguna, Sarvagataha, Nitya
- Attributes transferred from Mind to Atma

Blunder :

- Atmas are many, this is fundamental difference w.r.t Jiva Svarupa

- How Sankhya commits Blunder?
- Explained earlier

Now Neiyayikas :

i) Jivas - Plural, all Pervading

ii) Consciousness not Jiva

iii) Consciousness is Attribute of Jiva :

- Subtle difference for Advaitin - Consciousness = Atma
- For Neiyayika - Consciousness is attribute of Atma

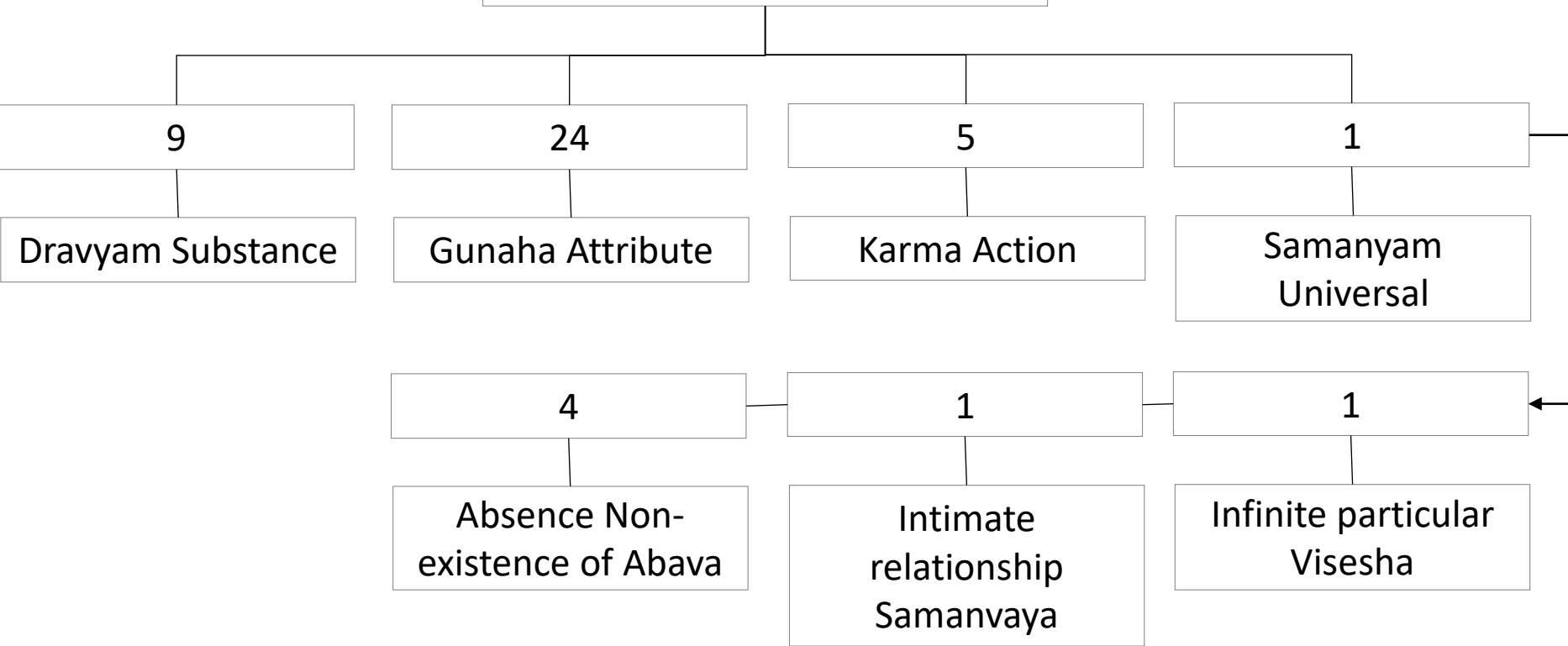
iv) 14 attributes of Atma are there :

- Atma = Sagunam, endowed with 14 Gunas
- Plurality of Atma is inappropriate, wrong conclusion of Neiyayikas like Sankhya

v) Neiyayika Philosophy :

- Universe
- 7 Categories, Padarthas, meaning of word, Broad Classification

7 Categories, Padarthas,
meaning of word, Broad
Classification



Nyaya Siddhanta Mauktavalli :

- Dravyam Gunatastha Karma Samanyam Savisishaka Samanvaya Thatha Bhava Padartha Sapta Keertika...
- 7 Padarthas are beginning of Shastras
- Rest are Subdivision of 7
- Each Padartha Subdivided.

- ND Avoids all, he is interested in Atma
- Zooms into Atma
- 7 Padarthas Have - 9 Dravyam - 9 Substances, one is Atma

7 Padarthas :

i) Substance - All Objects

ii) Attribute - Colour, Weight, height

iii) Action - Physical, Verbal, Mental

iv) Samanyam Universal - Humanness, Chairness Manushyatvam, Plants

v) Particular - Mango tree - Alphonso Rasalu

- Everywhere we have Universal and Particular

i)

- Samavaya = Substance and Attribute
= Padartha
- Substance and Attribute can't be Separated

Example :

- Green Flower
- Colour / Attribute - Flower Substance
- Can't Separate

ii) Substance and karma can't be Separated :

Speaker	Speech
Substance	Attribute

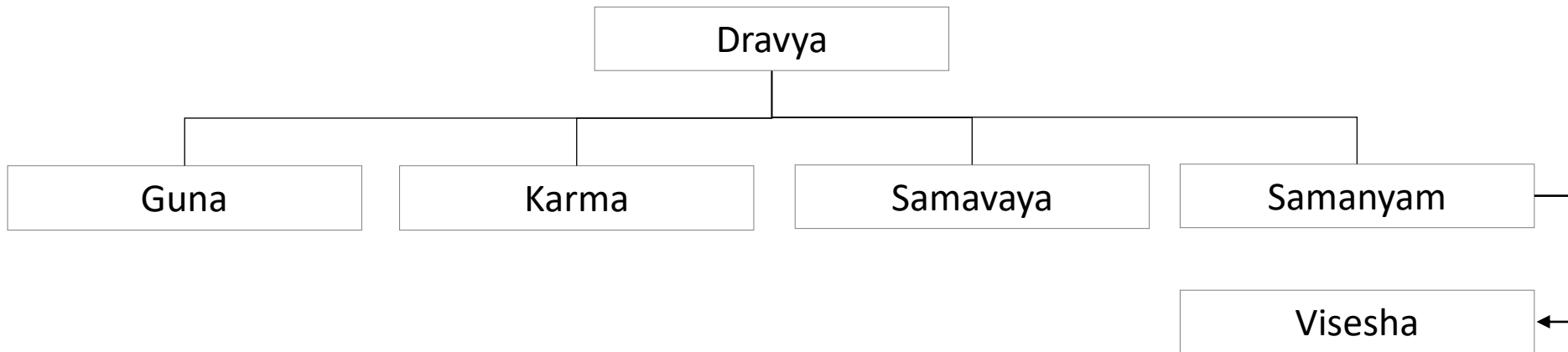
Example :

- Can't send Speech for the talk on Zoom by itself without the Speaker

iii) Substance and Universal can't be Separated :

- Manushya and Manushyatvam can't be separated

iv) Dravyam and particular can't be separated :



All 5 pairs can't be separated :

- 4 Pairs in 1st 5 Padarthas, Categories
- 4 Pairs have intimate relationship with
- Samanvaya - 6th Category
- Drivya Gunaho, Karmanho, Samanvayo, Vishesaho Samanvaya Sambandha

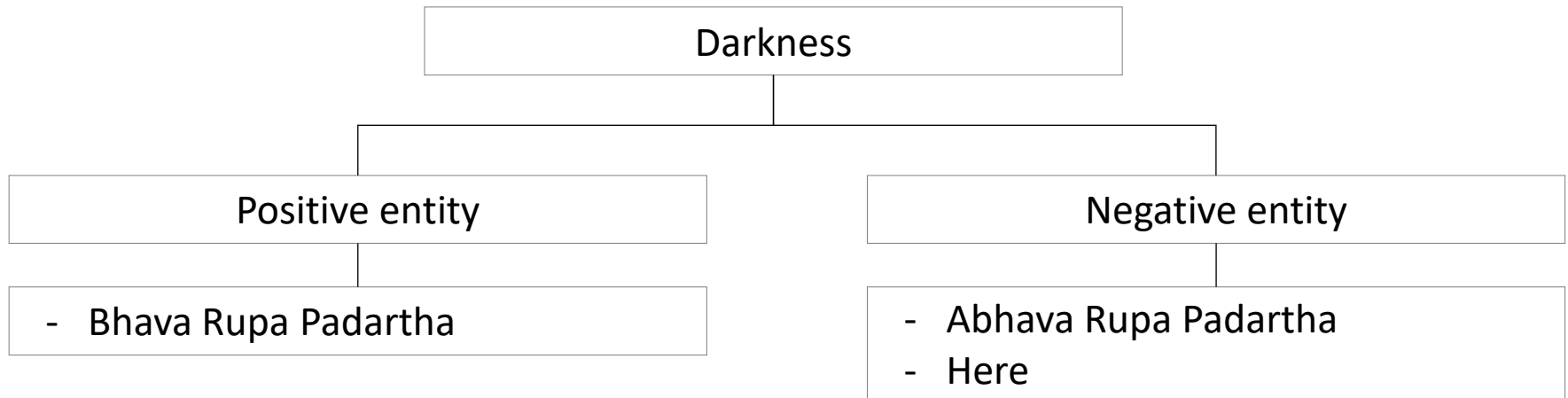
- This is Picturization of whole Universe

vi) Padartha : Samanvaya :

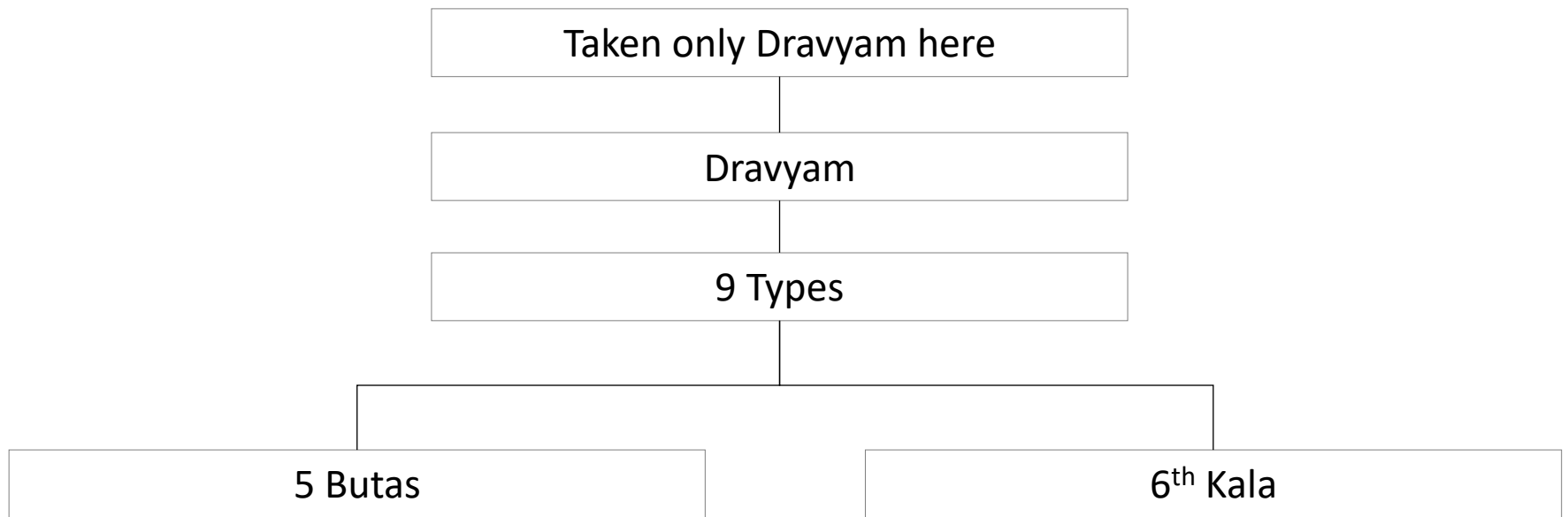
- Absence

Example :

- Darkness = Padartha
= Object of the word
- Room is in Darkness
- Darkness is Object outside
- 7th Padartha = Absence of light
= Prakasha Abavaha



- Out of 7 Padarthas, ignore 6 Padarthas.

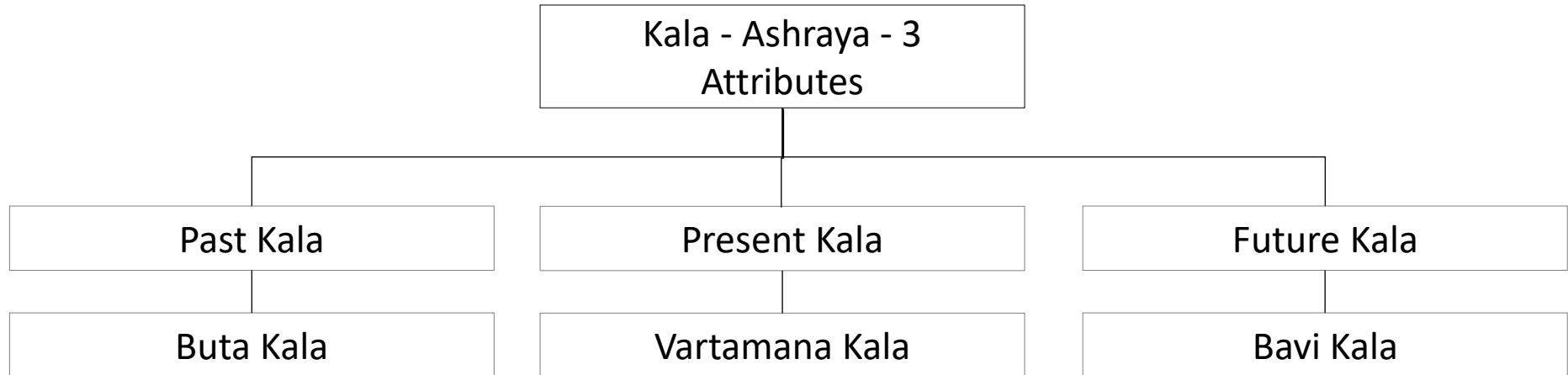


vi) Kala :

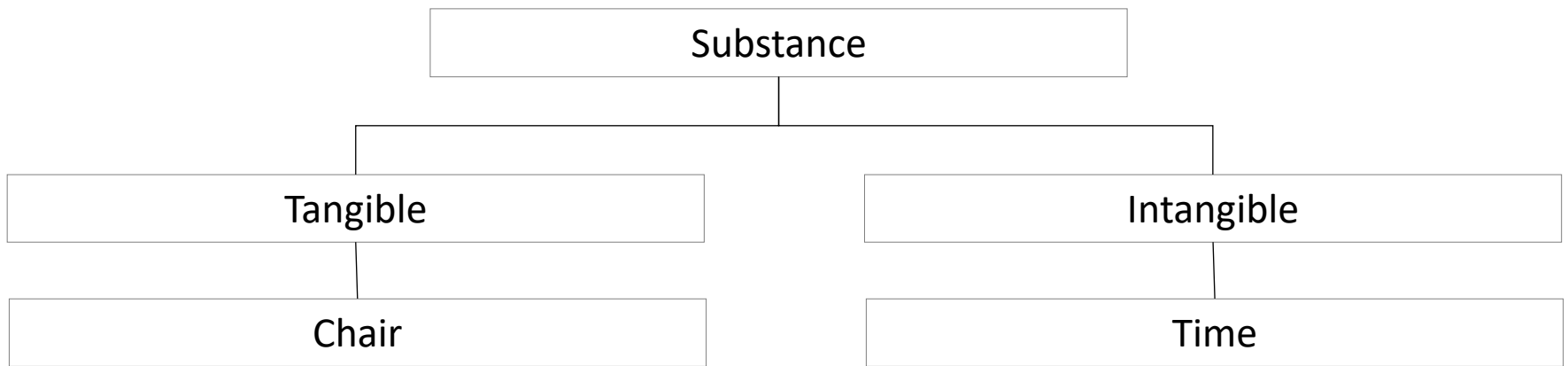
- Time = Substance

Definition of Substance :

- What can have attribute is Substance



- Atita Anagata Guna, Ashraya Dravyam = Kala



- Whatever can take attribute = Substance
- Adjective = Attribute - Past, Present, Future time
- 6th Dravyam - Substance not Category
- 7th Drivyam = Dik Direction
- Substance - Takes Attribute

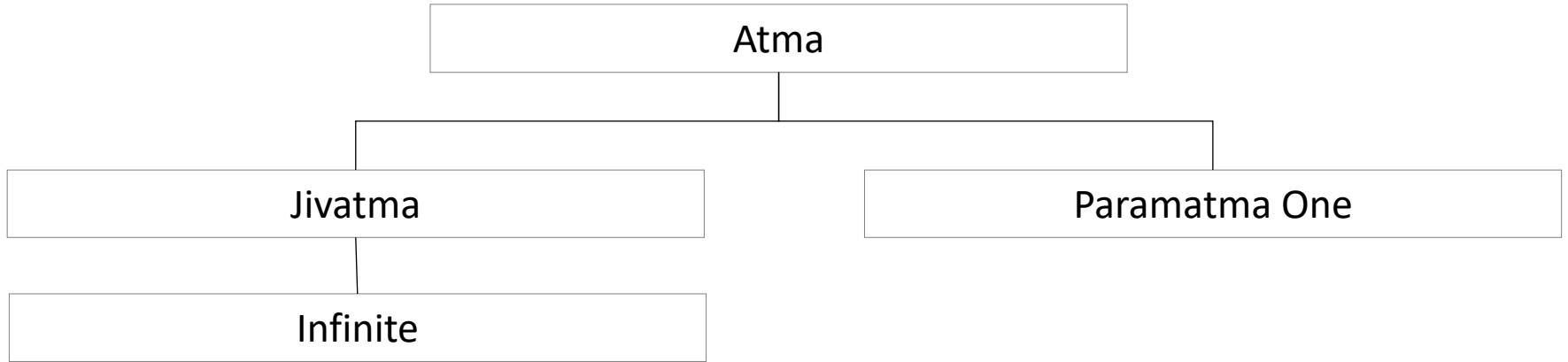
Northern	Direction
<ul style="list-style-type: none"> - Guni - Substance 	<ul style="list-style-type: none"> - Guna - Attribute

viii) Dravyam = Atma

ix) Dravyam = Manaha

- ND ignores 8 Drivyams and 6 Padarthas
- Focusses on one Drivyam, Atma
- Padartha → Dravya → Atma

Swamiji introduces 2 Topics :



- Veiseshikas don't accept god = Nirishwara Vadi
- Nyaya - Accepts god
- ND talks of 14 Attributes of Atma

(१) सुखम्, दुःखम्, ज्ञानम्, इच्छा, द्वेषः, प्रयत्नः, धर्मः, अधर्मः, ज्ञान-जन्यसंस्कारः, सङ्ख्या, परिमाणम्, पृथक्त्वम्, संयोगः, विभागः, इति चतुर्दश गुणा जीवरूपात्मनिष्ठाः।

- 14 Attributes of Jivatma
- Atma in Vedanta has no Attribute

i) Sukham - Happiness

ii) Dukham - Unhappiness

iii) Jnanam - Consciousness not knowledge

iv) Ichha - Raaga = Like

v) Dvesha - Dislike

vi) Prayathna - will power not effort

vii) Dharma - Merit Punyam

viii) Adharma - Demerit Papam

ix) Jnana Janya Samskara - Punya - Papa, Vasana, imprints formed in every experience

Responsible for dream

x) Sankhya - Number - Jiva - Anantha

xi) Parimanam - Measurement, quantity

xii) Prithaktvam - Difference, distinction Chair Different Atma, Bheda

xiii) Samyoga - Union, Combination

xiv) Vibhaga - Separation

Attributes

I to IX - Specific

- Belongs to Atma only
- Vishesha Guna
- Happiness only for Atma, not other 8 Dravyams
- Upto Samskara
- Panchabutas, Kala, Dik can't have happiness
- According to Nyaya - Mind has happy - Unhappy attribute

X to XIV - 5 Butas

- Samanya 5 Gunas
- Sankhya, Parimanam, Pritaktvam
- In Atma and other Drivyams

14 Gunas in Atma According to Tarqa Shastra - Nyaya, Sankhya, Veiseshikas :

- Student here Tarqa Drishti

(२) सङ्ख्या, परिमाणम्, पृथक्त्वम्, संयोगः, विभागः, ज्ञानम्, इच्छा, प्रयत्नः, इत्यष्टौ गुणा ईश्वरनिष्ठाः ।

- Out of 14 Gunas, Delete 6, Retain 8
- 8 Gunas belong to Ishvara
- 6 Gunas belongs to Jiva

Ishvaras Gunas :

i) Sankhya (Number) - Ishvara Ekaha

ii) Parimanaha - Measurement :

- Vibhu - Parimana - Ishvara
- All pervading, infinite

iii) Pritaktvam :

- Ishvara different from Jiva, Akasha, Vayu, other Drivyams

Advaitam :

- Ishvara Eva Idagum Sarvam

Gita - Chapter 11 - Vishwa Rupa Ishvara :

- **No Akasha Separate from Ishvara**
- Ishvara Different in Neiyayika Dvaitin
- Triangle format - Moment we see difference in Jiva, Jagat, Ishvara, we are Neiyayikas, Dvaitin, Tarquikas.
- Samyoga : Ishvara comes in contact with world while Srishti, Sthithi, Laya
- Vibhaga : Ishvara gets separated from all Objects
- Jnanam : Consciousness
- Ichha : Desire to create the world, Bhakta Paripalanam
- Prayathna : will to do 8 Ishvara Gunas

What is Absent?

- Sukham, Dukham, Dvesha (Hatred), Dharma Adharma (Punya - Papam), Samskaras (Vasanas)
- 6 not there

(३) तत्रैतावान् भेदोऽस्ति — ईश्वरस्य ज्ञानेच्छाप्रयत्ना नित्याः । जीवस्य ज्ञानादित्रयम् अनित्यम् । ईश्वर एको व्यापको नित्यश्च । जीवस्तु नाना, सर्वत्र व्यापको नित्यश्च । जीवस्य ज्ञानमनित्यम् । तस्माद्यदा ज्ञानरूपगुणोऽस्ति तदा चेतनः । यदा ज्ञानगुणो नष्टस्तदा जडः पाषाणतुल्यो भवति।

- 8 Gunas Common between Jiva and Ishvara

Differences :

Ishvara	Jiva
i) Consciousness - eternal	i) Consciousness - Temporary - During sleep Jiva becomes inert, insentient - During waking Chetanam
ii) Ishvara - One	ii) Jivas - Anekam Many
iii) Vyapakaha - All Pervading	iii) Limited - Parichinnaha
iv) Nitya - Eternal	iv) Anitya - Temporary Sentiency - Consciousness leaves Jivatma and Atma becomes Jadam, like a Rock, inert Material

(४) जीवेश्वराविव आकाशकालदिङ्मनांस्यपि नित्यानि ।

- 8 Dravyams which are not Relevant are 5 Butas, kala, Dik, Manaha
- Eternal Dravyams in Sankhya

i) Akasha - Nityam :

- (In Vedanta Non-eternal) - Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ ।
ākāśādvāyuḥ । vāyoragniḥ । agnerāpaḥ ।
adbhyaḥ pṛthivī । pṛthivyā oṣadhayaḥ ।
oṣadhībhyo'nnam । annāt puruṣaḥ ॥ 2 ॥

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

ii) Kala - Nityam :

- (Negated in wake of Knowledge, it is Anaadi but Sa-Antaha)

iii) Dik - Nityam :

- (Not Separate in Advaitam, One with Space)

iv) Manaha - Eternal :

- Anityam in Advaitam - No Mind in Sleep
- 4 Dravyams eternal out of 8

Non-eternal Dravyams :

- Agni, Vayu, Jalam Prithvi

Revision 308 :

i) Jivatma Svaroop Vichara going on

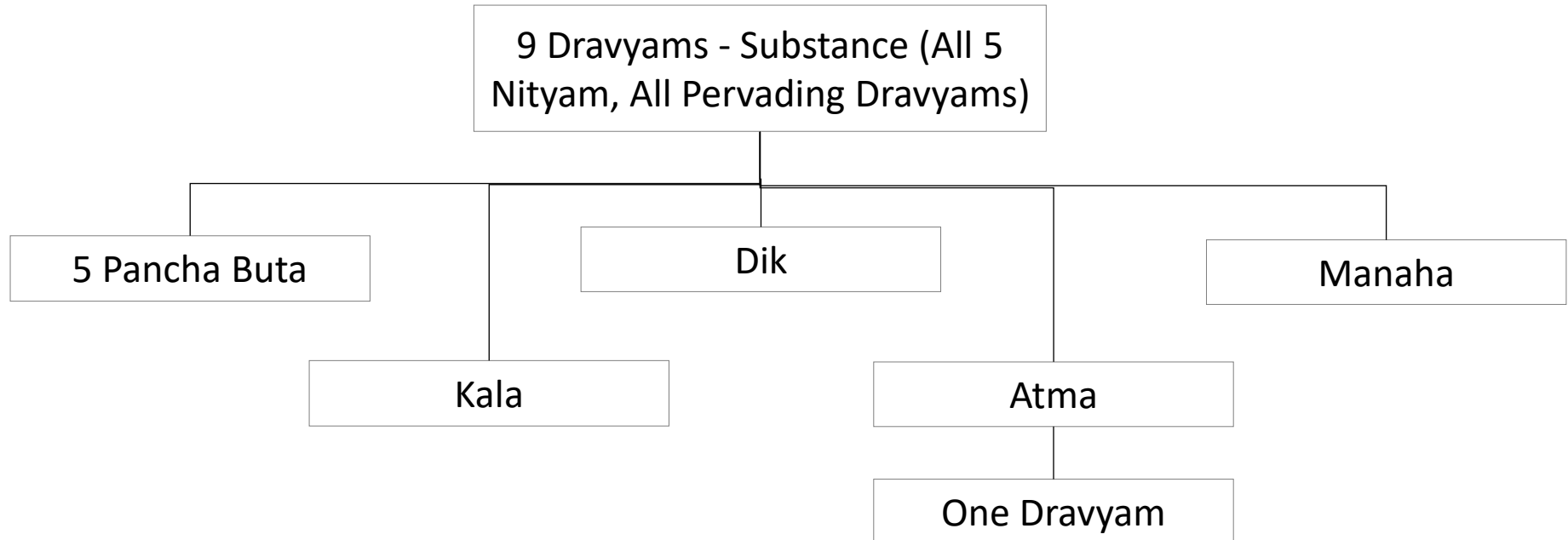
ii) First Sankhya's Philosophy :

- Atma - Plural Negated
- Atma - Advaitam

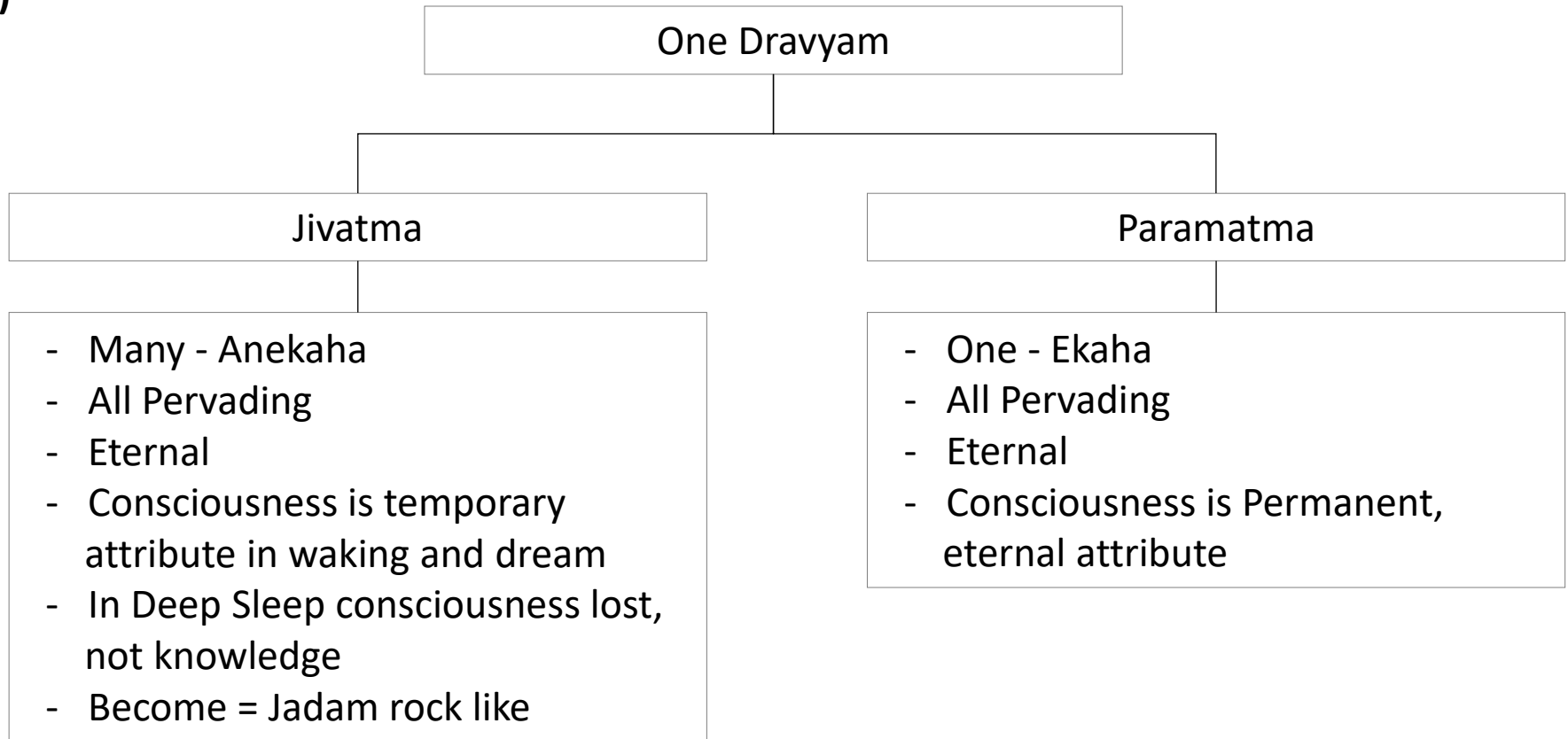
Nyaya Veiseshika Philosophy : Universe :

i) 7 - Sapta Padartha / Categories

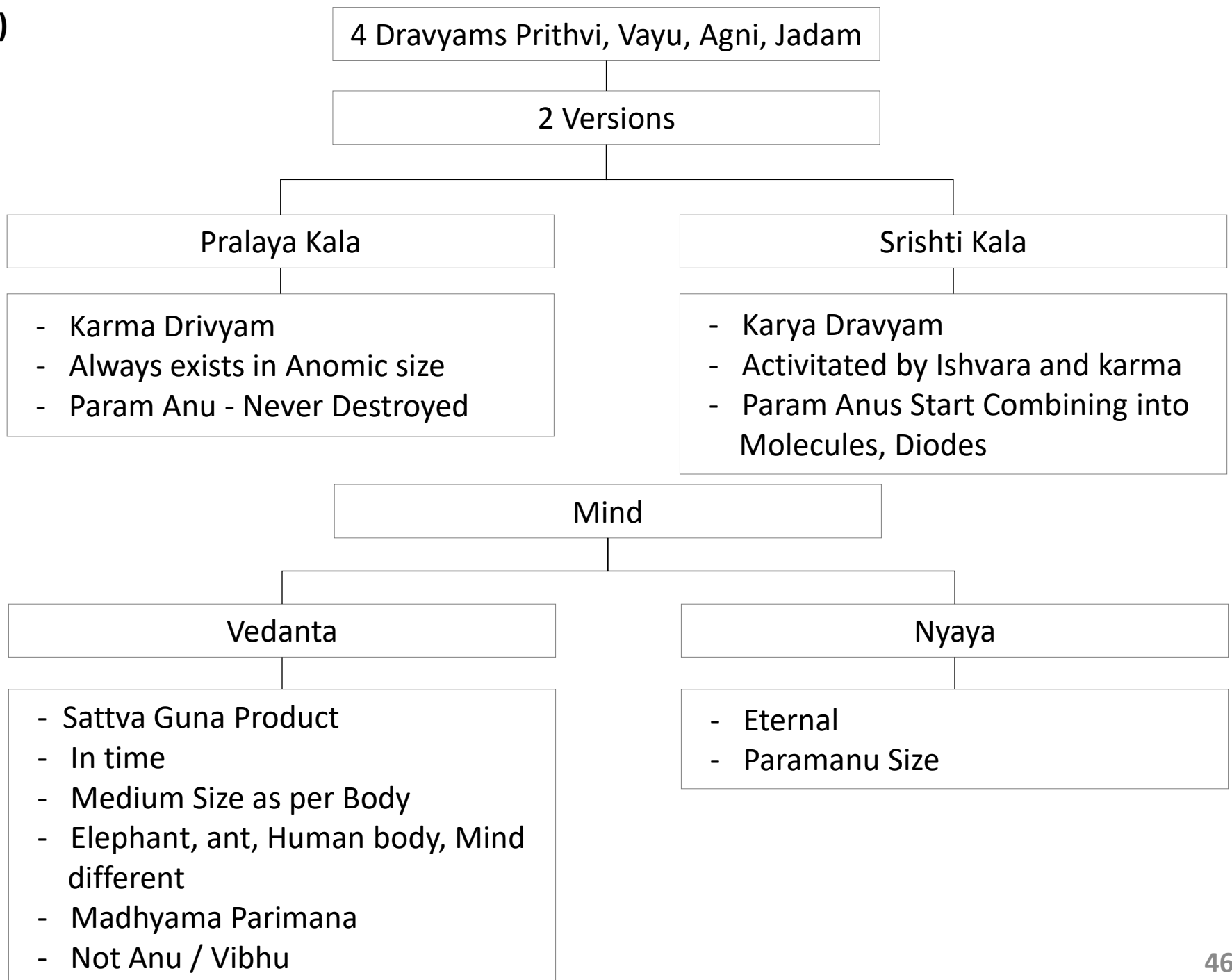
ii)



iii)



iv)



Taittiriya Upanishad :

तस्यैष एव शारीर आत्मा । यः पूर्वस्य तस्माद्वा
एतस्मात् प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः ।
तेनैष पूर्णः स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः ।
सामोत्तरः पक्षः । आदेश आत्मा ।
अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा
तदप्येष श्लोको भवति ॥ २ ॥

tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya tasmādvā
etasmāt prāṇamayāt | anyo'ntara ātmā manomayaḥ |
tenaiṣa pūrṇaḥ sa vā eṣa puruṣavidha eva |
tasya puruṣavidhatām | anvayaṃ puruṣavidhaḥ |
tasya yajureva śiraḥ | ṛgdakṣiṇaḥ pakṣaḥ |
sāmottaraḥ pakṣaḥ | ādeśa ātmā |
atharvāṅgiraṣaḥ pucchaṃ pratiṣṭhā
tadapyeṣa śloko bhavati || 2 ||

Of that former (Annamaya), this Pranamaya is the Atman. Different from this Pranamaya – Self made up of the Pranas, there is another self constituted of the mind. With that self made of mind, the Pranamaya is full. This also is of the form of man. Its human form is according to that of the former. Of it, Yajus is the head, Rk is the right side, Saman is the left side, the scriptural injunction (Adesa) is the trunk and the group of hymns of Atharva-Vada is the tail and the support. There is the following Vaidika Verse about it. [2 - 3 - 2]

(५) पृथिवीजलतेजोवायूनां परमाणवो नित्याः।

गवाक्षजालकनिर्गतेषु सूर्यकिरणेषूपलभ्यमानसूक्ष्मरजसः षष्ठो भागः परमाणुरिति
कीर्त्यते। स परमाणुरात्मवन्नित्यः।

- Prithvi, Vayu, Agni, Jalam

Brahma Sutra :

- Each Element has infinite Param Anus, Atoms

v) Param Anu :

- (Size of Param Anu = Parimandalyam)

vi) Diode - Vyanukam :

- (Each Diode 2 Param Anus)

vii) 3 Vyanukams :

- Combine to for 3 Anukams, Traianukum = Trasa Renu
= 6 Param Anu
- Visible Version
- Paramanu (1) and Vyanukam (2) = Invisible
- Trasa Renu (6) = Visible

How do you see Trasa Renu or 6 Paramanukams?

- Early Morning, Sunlight comes from window, See patch on the wall
- Clean Room, can see Dust particles floating, in the patch of Sun
- Floating particles = 3 Vyanukam
= 6 Anukam
- Size of Param Anu = $1/6$ of Floating particle

- Parimadhya Parimana = Karana Dravyam
- Paramanu = Nityam
- Vyanukam = Anityam = Karyam Dravyam
- Formed at time of Creation
- Dismantled During Pralayam
- Trianukam = Anityam
- Wall - Combination of Prithvi Param Anukam
- Visible water = Combination of Jala Param Anukam
- Visible Agni, Sensible Vayu - Felt by Skin, Karya Vayu, Anityam
- Karana Vayu, Invisible, Nityam, Baryabuta not Mentioned as Anitya
- Relevant Topic = Jiva Atma

(६) जात्यादयोऽन्येऽपि केचन पदार्था न्यायमते नित्याः सन्ति ।
वेदविरुद्धसिद्धान्तानां बहूनां लेखने जिज्ञासूनां प्रयोजनं नास्तीति नात्र ते लिख्यन्ते ।

Here one Padartha

9 Drivyam

Nityam

Anityam

6 More Padarthas :

- i Dravyam, ii Gunaha, iii Karma, iv Samanya, v Vishesha, vi Samavaya Abhava
 - Tarqa Studies
 - 7 Padarthas
 - Size, Life span, Nitya - Anitya, Paramanu, Madhyama, Vibhu

Nityam	Anityam
<ul style="list-style-type: none">- Samanya Universal of things- Human beings Humanness- Certain Traits pervades all- Human beings, Manushyatvam- Universal pervades individual and all members	<ul style="list-style-type: none">- Guna - Attribute- Karma - Action

Individual	Universal
<ul style="list-style-type: none">- One Human body- All Vyaktis Pervaded by one Jati- Individual Non-eternal- Anekam- Anugatam- Pervades individual beings	<ul style="list-style-type: none">- Samanyam- Humanness jati- Manushyatvam, pashutvam, Keetatvam- Universal = Eternal = Jati- Nityam, Ekam one- Tarqa Definition of Universal- Manhood = Nityam- Jati pervades Individual beings

In Advaitam :

- Jati negated, Non-existent

- **Samanyam = Cardinal Principle of Tarqa**
- **Adhyasa = Cardinal principle of Advaitam**

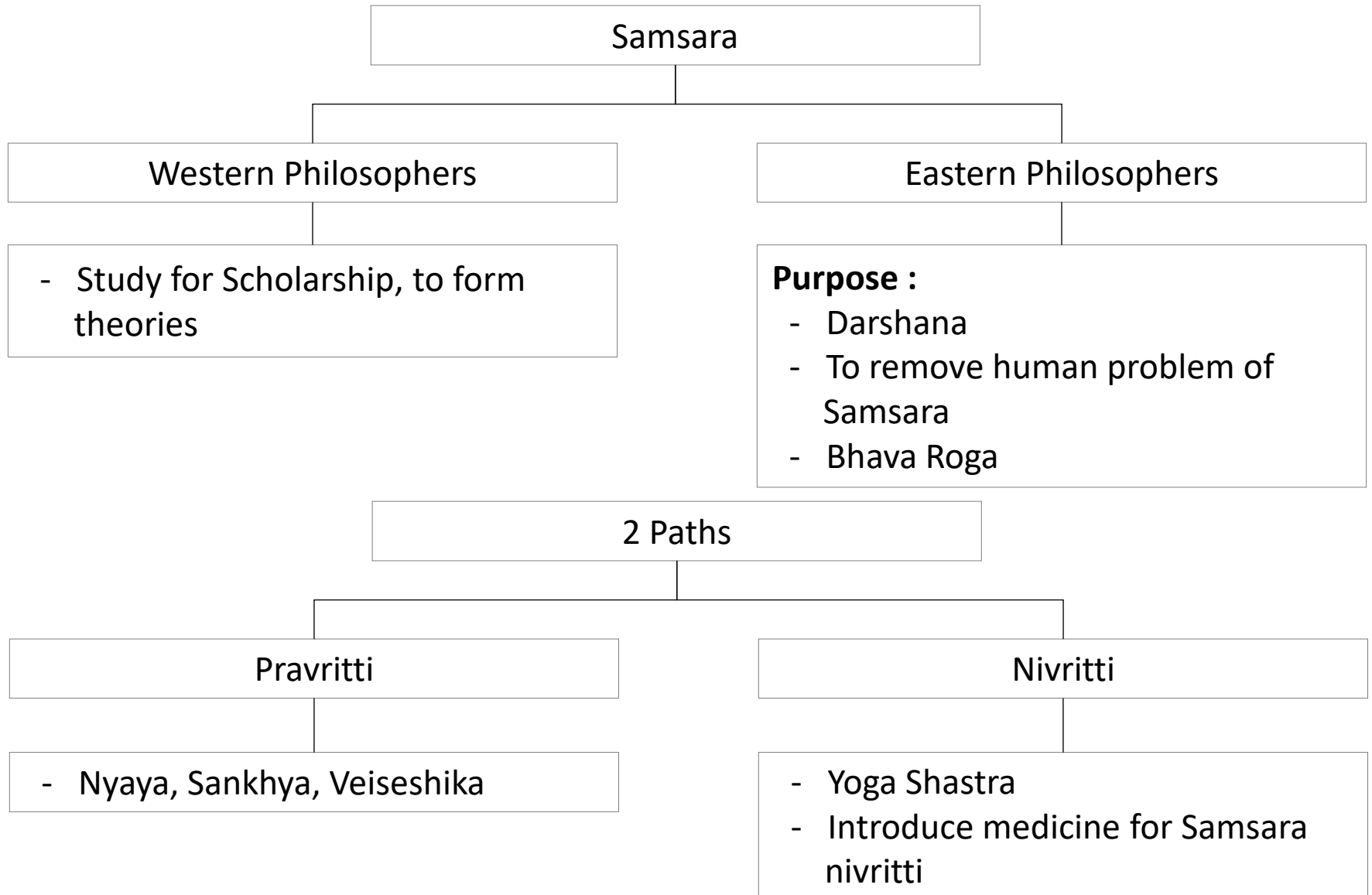
- Foundation of Tarka Shastra refuted in Brahma Sutra
- Here, Atma, Dravyam like Jati, Samanyam, Samavaya, Sambandha

- **Samanyam and Samavaya Samabandha very Critical for Tarqa - Like Adhyasa for Advaitin.**

- To Talk of Samanyam - Universal, require Plurality
- On When Several human beings are there, you can talk of humanness
- No Samanyam when one alone exists
 - Chairs - Chairness
 - Trees - Treeness
 - Space - One, no Spaceness
 - Many - Atma Atmaness
- Advaita can't accept Samanyam
- Only one Truth, not many Truths
- Plurality = Myth, False Appearance, Mithya
- All concepts of Tarqa are Veda Viruddham, Contradictions to Veda - Atyantam, Anapeksham.
- Don't require all these 7 Padarthas to explain Atma - No Prayojanam.

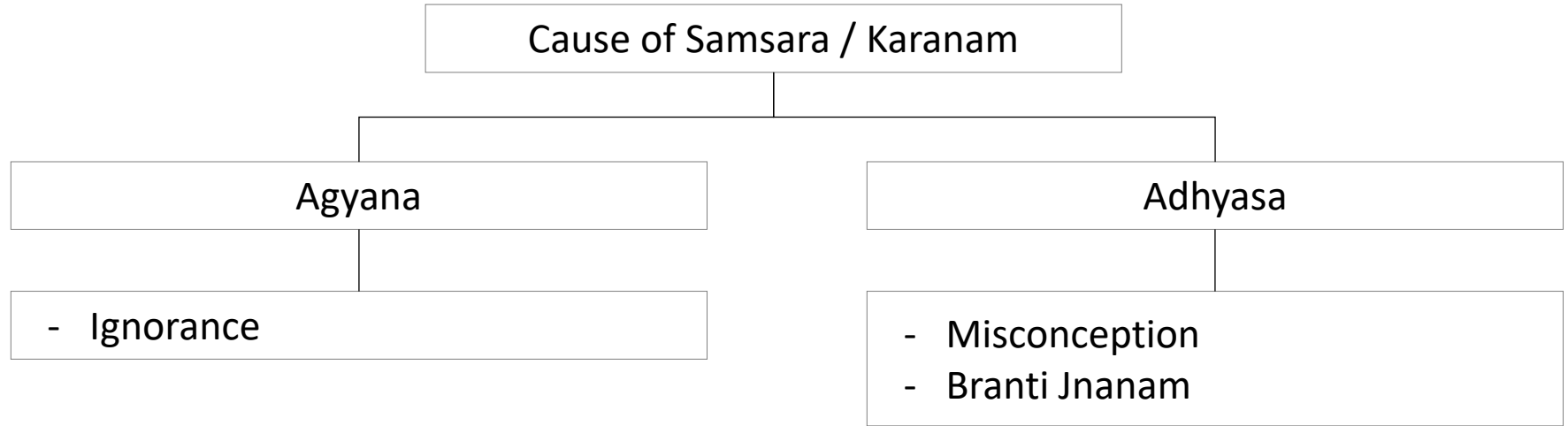
- Next Topic - Fundamental feature Regarding Atma

- **Diagnosis of Problem of Samsara**



All Philosophers Diagnose Samsara to Arrive at cause :

- Doctor
- Which bacteria Cause of Infection
- Specific Antibiotic Selected



- All Eastern Philosophers Agree Above 2 Causes for Samsara

Brahma Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

- Jnanat Eva Kaivalyam...

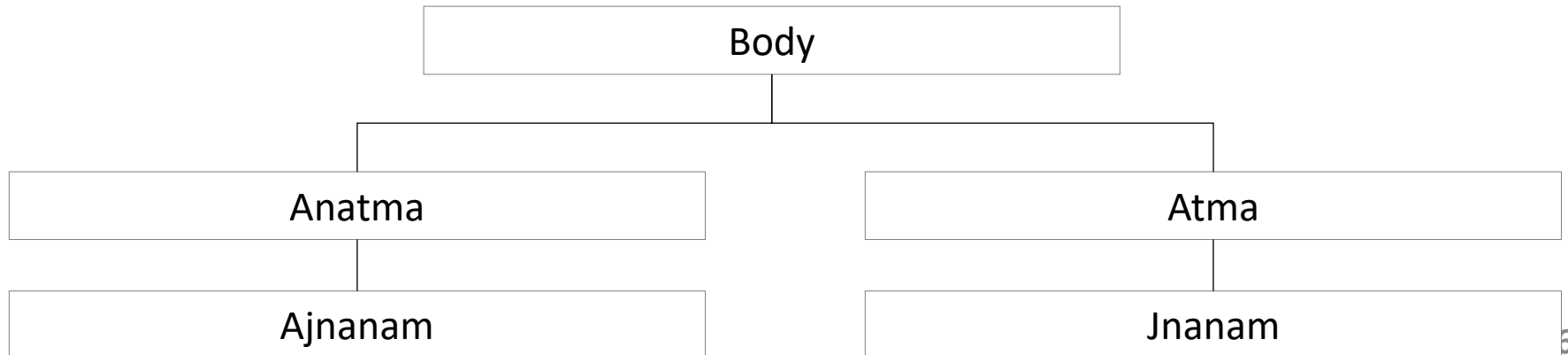
Purva Mimamsaka :

- Karma gives Moksha
- Shankara joins Nyaya - Yoga - Veiseshikas, Quotes Nyaya Shastra to Mimamsakas in Brahma Sutra
- Jnanena Agyanena Branti Jnana Nashat Moksha
- Here Diagnosis of Tarqa, ND Mentions.

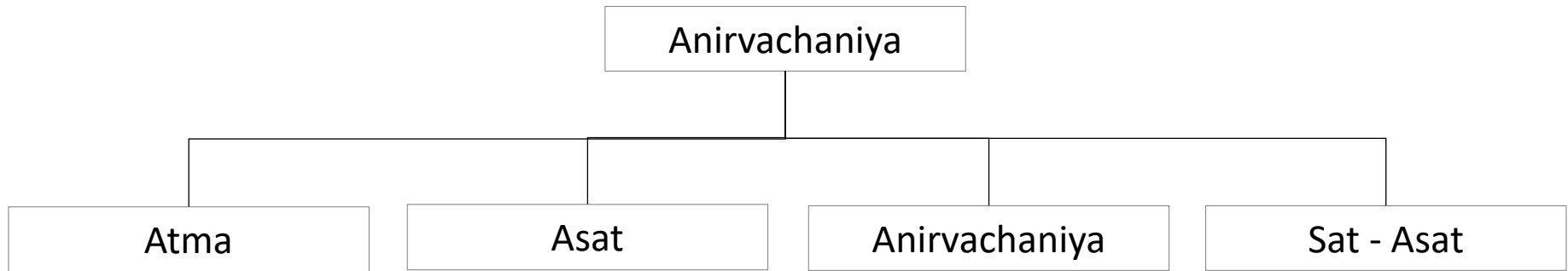
(७) 'अहं मनुष्यो ब्राह्मणः' इति देहे आत्मभ्रान्तिर्भवति । ततो रागद्वेषौ भवतः । ताभ्यां धर्माधर्मनिमित्ते कर्मणि प्रवृत्तिर्भवति । ततः शरीर-सम्बन्धद्वारा सुखदुःखादयो भवन्ति । इत्थं न्यायमते आत्मनः संसारं प्रति भ्रान्तिज्ञानमेव कारणम्।

What is Cause of Samsara?

- I am Manushya, Deha Manaha...
- Identify with Body as Atma

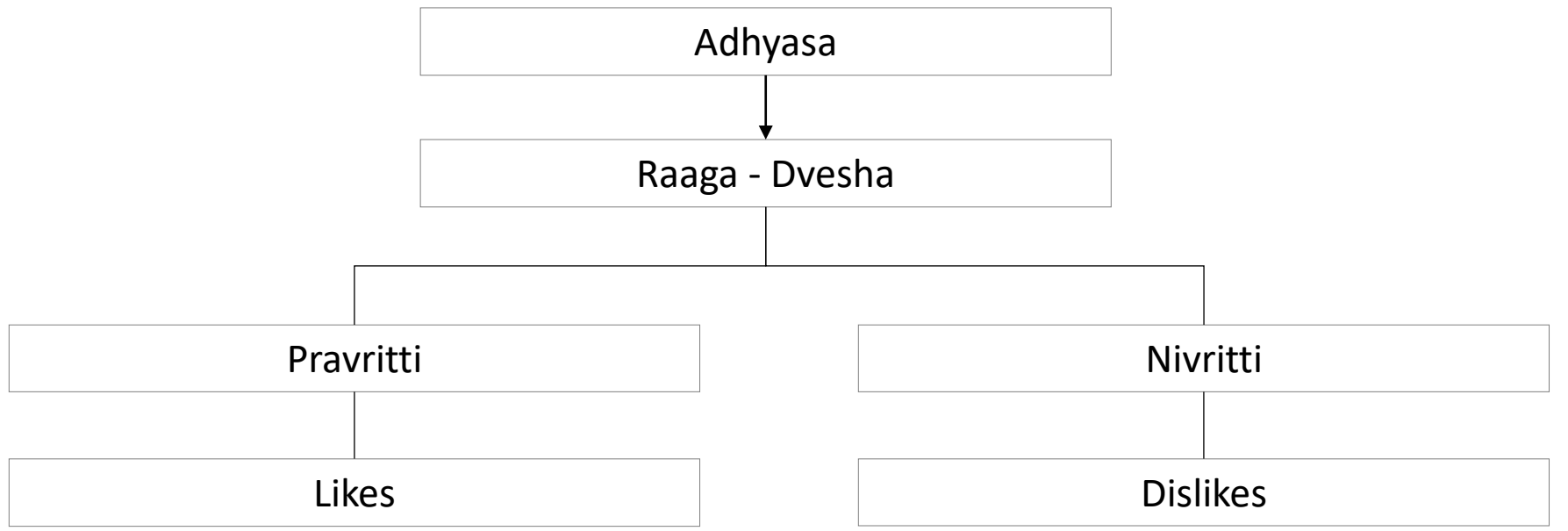


- Atma - Anatma Aviveka
- Human, Brahmana, Jati, Deha Atma Branti = Adhyasa
- All Schools Accept Adhyasa, mechanisms Different



How it comes? Differs in Different Philosophies?

- Adhyasa = Samsara
- Visishta Advaitin and Dvaitin Question - Adhyasa, Don't accept Adhyasa
- Ramanujacharya negates Adhyasa - 7 Logical Fallacies, Sapta Vidha Anupapattihi to Refute Adhyasa
- Sankhya, Yoga, Nyaya, Veiseshika Accept Adhyasa
- Visishta Advaitins Philosophy has Adhyasa, but they don't recognise
- Atma Branti Bhavati...

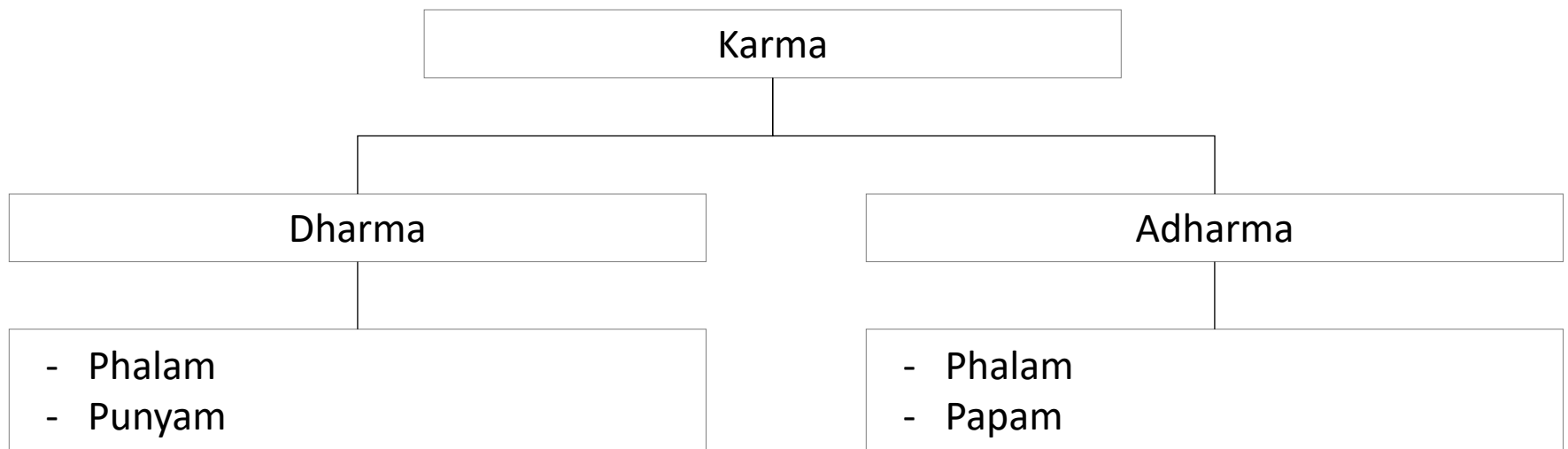


Gita :

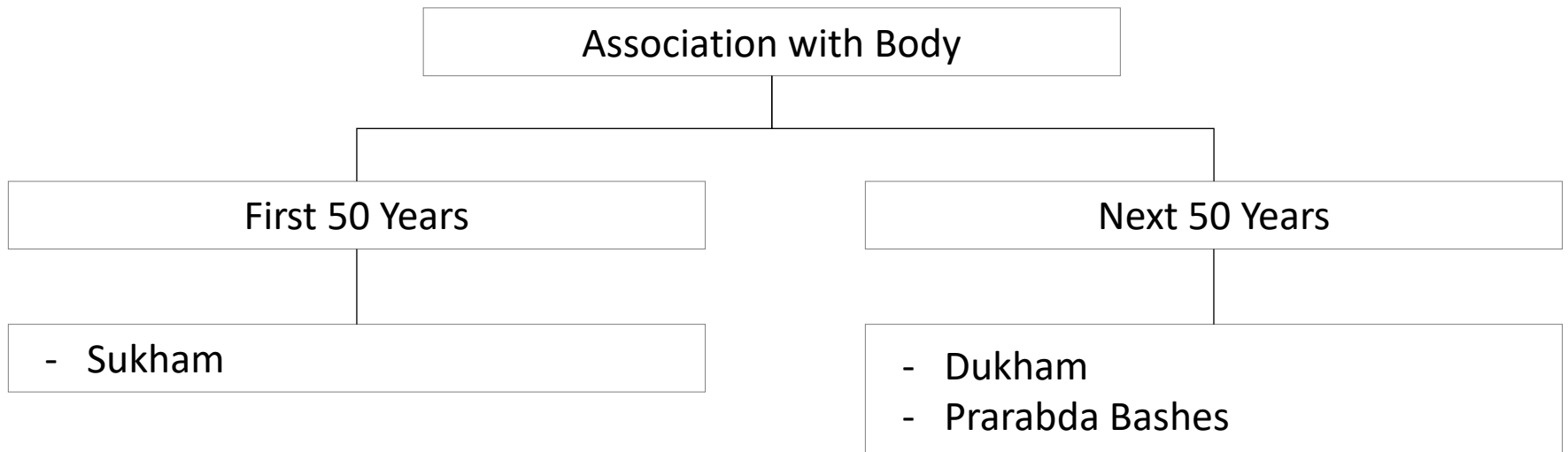
इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau |
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]



- Cycle of Birth - Death get new Body to Enjoy Punyam
- Sharira Sambandha Created Association with Body not Bhagawans will



Cause of Samsara :

- **Moola Agyanam**
- **Branti Jnanam**
- **Raaga - Dvesha**
- **Pravritti - Nivritti**
- **Punya - Papam**
- **Sukham - Dukham**
- **Sharira Sambandha**

- Same Discussed in Naishkarmya Siddhi - 1st Chapter - Big Introduction
- Nyaya and Vedanta Similar w.r.t Diagnosis of Samsara and Solution of Samsara
- Branti Jnanam (Adhyasa) is Karanam
- Misconception born out of Agyanam

Brahma Sutra :

- Adhyasa is Karanam not Agyanam

Reason :

- Pure Ignorance does not cause Problem
- Ignorance = Bliss
- No Master Check up Bliss
- Deep Sleep = have ignorance, Agyanam, but no Samsara

Deep Sleep	Waking - Dream
<ul style="list-style-type: none"> - Agyanam, no Samsara - Bliss - Agyanam not cause of samsara - Example for Moksha <p>Brihadaranyaka Upanishad :</p> <ul style="list-style-type: none"> - Sleep = Example for Moksha - Ignorance and Bliss exist together - Agyanam Asti, Samsara Nasti 	<ul style="list-style-type: none"> - Agyanam and Branti Jnanam (Adhyasa) - Branti Jnanam = Cause of Samsara - Ignorance and Branti Jnanam of Ahamkara Ego = cause of Samsara - Ego = Projection of Mind - False knowledge - I Associated with Body - Mind - Branti Jnanam Asti, Samsara Asti

- By Anvaya Vyatireka - Co-existence - Co-absence
- Yatra Yatra Branti Jnanam, Tatra Tatra Samsara = Vyapti Jnanam

Conclusion :

- Branti Jnanam Eva Samsara
- If you can Sleep Continuously, Vedanta not required
- Can't Sleep have to come to Jagrat Vedanta to get Sleep like Moksha.

(८) तच्च भ्रान्तिज्ञानं तत्त्वज्ञानान्निवर्तते ।

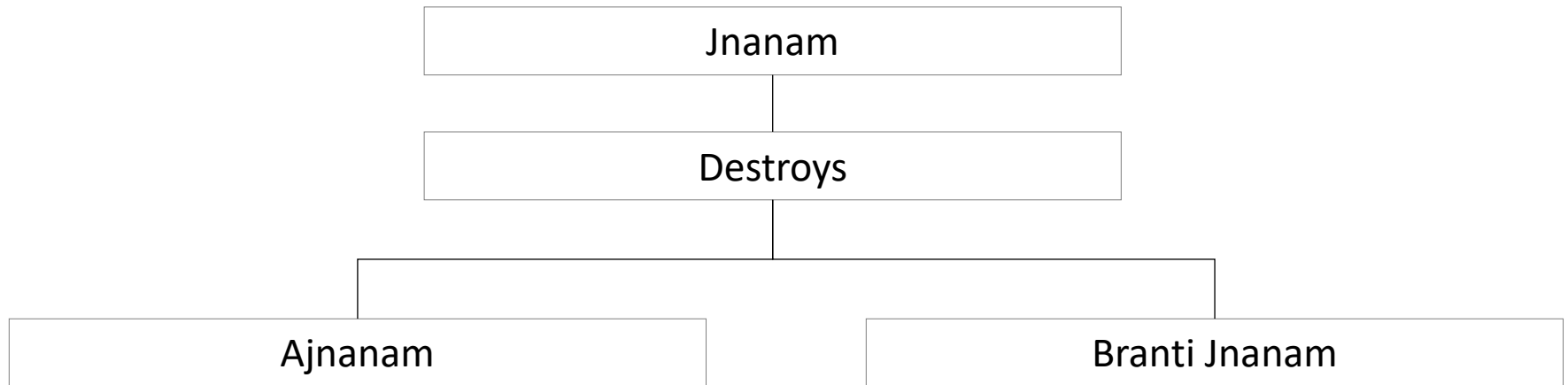
(९) देहादिसकलपदार्थेभ्य आत्मा भिन्न इति निश्चय एव तत्त्वज्ञानम् ।

(९) तेन तत्त्वज्ञानेन 'अहं मनुष्यो ब्राह्मणः' इति भ्रान्तिर्निवर्तते । (२)

- Diagnosis over in Point 7

Remedy :

- Point 8 for Agyanam Jnanam alone is Remedy



- Samsara Karana Buta Branti Jnanam, by Right knowledge of the self alone, Samsara is eliminated
- Ignorance Centered on the Individual if not Corrected, his view on Jagrat, Ishvara will not be Correct

Right Knowledge :

- **I Atma am different from Deha, Manaha, Indriya**
- **They are there but I am different**
- Atma - Anatma - Viveka
- Kshetra - Kshetrajna - Vibhaga (Must be done with full Clarity)

Example :

- Pack of cards falls if you remove one

Lean on Ajnanam	Lean on Atma Jnanam
<ul style="list-style-type: none"> - Raaga - Dvesha - Pravritti - Nivritti - Punya Papam - Sharira Sambandha - Sukham - Dukham 	<ul style="list-style-type: none"> - Everything else Collapses - Jiva, Jagat, Ishvara format Collapses

Branti :

- I am not Manushya = Moksha

Revision 309 :

(७) 'अहं मनुष्यो ब्राह्मणः' इति देहे आत्मभ्रान्तिर्भवति । ततो रागद्वेषौ भवतः । ताभ्यां धर्माधर्मनिमित्ते कर्मणि प्रवृत्तिर्भवति । ततः शरीर-सम्बन्धद्वारा सुखदुःखादयो भवन्ति । इत्थं न्यायमते आत्मनः संसारं प्रति भ्रान्तिज्ञानमेव कारणम्।

(८) तच्च भ्रान्तिज्ञानं तत्त्वज्ञानान्निवर्तते ।

(९) देहादिसकलपदार्थेभ्य आत्मा भिन्न इति निश्चय एव तत्त्वज्ञानम् ।

(९) तेन तत्त्वज्ञानेन 'अहं मनुष्यो ब्राह्मणः' इति भ्रान्तिर्निवर्तते । (२)

ND Analyses Neiyayika Matam :

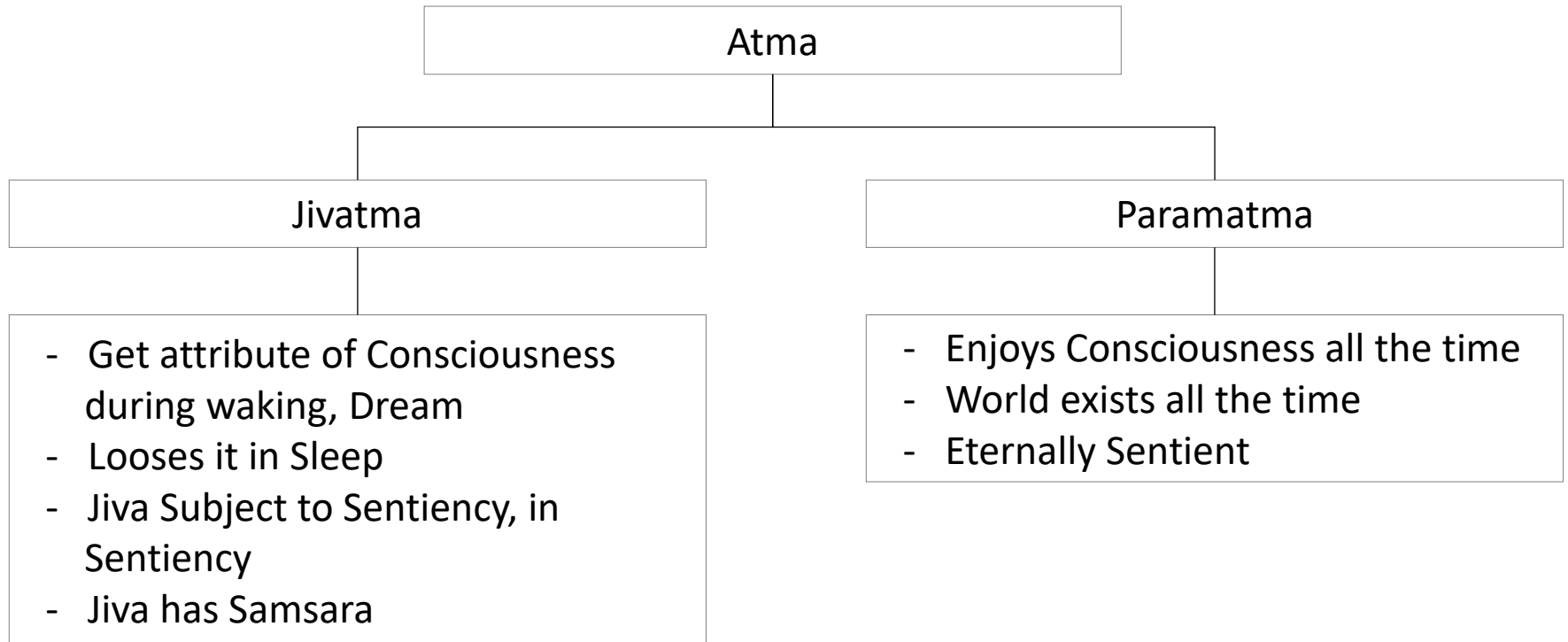
i) Definition, nature of Atma

ii) Definition of Samsara

iii) Solution for Samsara

a) Nature of Atma :

- Nitya Sarvagataha Dravyam
- Eternal, All pervading, Substance
- Atma is Inert



b)

Cause of Samsara

Agyanam

Ignorance regarding Nature of Atma

Adhyasa

Misunderstanding Atma = Body, Mind, Anatma

- Sankhya, Yoga, Nyaya, Veiseshika, Uttara Mimamsa Agree
- Atma - Anatma Anyonya Adhyasa = Samsara Karanam

Moksha Karanam :

- Anyonya Adhyasa Nivritti by Jnanam, only Solution
- Common Approach

Adhyasa	Atma Jnanam
Samsara Karanam	Moksha Karanam

Shankara : Brahma Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

- 4 Schools Accepts Adhyasa as Problem and Jnanam as Solution
- Nyaya Sutra Quoted and explained in Point 7

Sutra :

- Dukha Janma Pravritti Dosha, Mithya Jnanam Uttara Uttarotara Abhaye Tad Anantara Prayag Abayat.
- Domino effect
- When lowest card Removed all heaps of cards fall down on the Floor

Parallel in Yoga Sutra :

- Adhyasa = Avidya Said in Adhyasa Bhashyam
- Savettam Eva Vetta lakshana Avidya iti Panditaha Manyante...
- Anitya Ashuchi Dukha Anatmasu Nitya Shuchi Nitya Sukha Atma Khyati, Brantihi...
- Body = Anityam, Ashubha Impure, Dukha will all Diseases, in that Body
- Branti in Yoga, Nyaya Sutra = Adhyasa, Superimposition

Patanjali Yoga Sutra :

अनित्याशुचिदुःखानात्मसु
नित्यशुचिसुखात्मख्यातिरविद्या ॥ ५ ॥

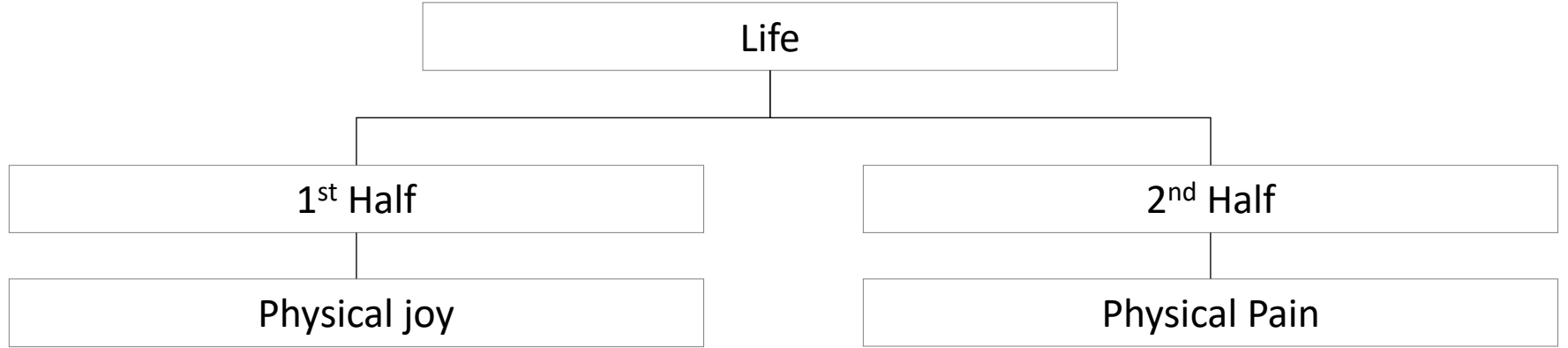
*anityashuchiduhkhanatmasu
nityashuchisukhatmakhyatiravidya ॥ 5 ॥*

Ignorance is taking that which is non-eternal, impure, painful, and non-Self, for the eternal, pure, happy, Atman (Self). [Chapter 2 - Verse 5]

- Avidya Nivritti = Adhyasa Nivritti = Moksha

There is Misconception :

- Raaga - Dvesha
- Pravritti - Nivritti
- Punya - Papam
- Sharira Sambandha
- Next birth we order now in Current birth
- Once Body comes, Pleasure, Pain can't be Avoided



Gita - Chapter 13 :

इन्द्रियार्थेषु वैराग्यम्
अनहङ्कार एव च ।
जन्ममृत्युजराव्याधि
दुःखदोषानुदर्शनम् ॥ १३-९ ॥

indriyārthēṣu vairāgyam
anahaṅkāra ēva ca |
janmamṛtyujarāvyādhī
duḥkhadōṣānudarśanam || 13-9||

Indifference to the objects of the senses and also, absence of egoism, perception of (Or reflection Upon) evils in birth, death, old age, sickness and pain... [Chapter 13 - Verse 9]

Moksha :

- Remove Adhyasa
- Remove Pravritti Nivritti
- Remove Punya - Papam, Sharira Sambandha Sukham - Dukham Samsara
- **All Branti Jnanam Eliminated by one card of Tattva Jnanam**
- Knowledge of Bahutva Atma eliminates all Samsara

Point No - 9 :

- I am Different from all Anatmas
- I am, Satya Atma, Different from Satya Anatma
- Atma - Anatma - Viveka Jnanam
- Tattva Jnanam

How Atma has to be Known?

- Advaitam - Atma = Self evident
- Don't require Pramanam to know Atma
- Atma Aparoksha need Pramanam for Only Adhyasa Nivritti
- Remove Misconception by Pramanam not to know Atma, Already Self evident
- **Chidabhasa and Chit - Self evident Consciousness, Awareness Principle**

- Chit and Chidabhasa Mixture alone is Available as Aham
- From Mixture, Chidabhasa component, I negate as Mithya
- This is Atma, Turiya Jnanam for Advaitin, negate 3 Chidabhasa waker I, Dreamer I, Sleeper I
- In Nyaya, no Chit, Chidabhasa
- Atma = Dravyam, temporary Consciousness
- Know Atma different from Body and Mind Upadhis
- Claim Upahita Atma

Vedanta :

- Atma Does not require Pramanam to know

Nyaya :

- Atma has to be known through Anumana Pramanam Nishchaya

How Anumanam is to be done?

- Atma Jnanam Anumanat Bhavati = Tattva Jnanam
- Once you gain that knowledge, Adhyasa, Misconception, I am Brahmana gone
- Jeeva Bhava goes - Body - Human being, Animal, Plant
- Atma not human, Body, Plant
- Father - Rich - Born - Die - Bigger Adhyasa
- Domino Effect... Jnana Prapti (Adhyasa Nivritti)

भ्रान्तिनाशे रागद्वेषौ नश्यतः । (३) रागद्वेषयोरभावे धर्माधर्मार्थकर्मणि प्रवृ-त्तिर्न भवति । (४) प्रवृत्त्यभावे शरीरसम्बन्ध पजन्माभावः सिद्ध्यति । प्रारब्धं तु भोगेन नश्यति । (५) शरीरसम्बन्धाभावे एकविंशतिदुःखानां ध्वंसो भवति ।

Domino Effect :

i) Delusion - Branti goes

ii) Raaga Dvesha - Likes - Dislikes go

iii) Dharma - Adharma goes

iv) Pravritti - Nivritti actions go :

- No inclination Towards dharma, Adharma Artha Karmani, Artha = Phalam
- When no Karma, Karmaphalam, Agami Punya - Papam after Atma Jnanam
- Nyaya Similar to Advaitam
- Prarabda Exhausted through Present Experiences
- Sharira Sambandha, no Punar Janma, Abhava Avoided
- Current Body, Naturally goes
- Sharira Sambandha goes
- Sukha Dukha goes, I remain as Atma
- Sambandha Abhave Atma
- 21 Sorrows will be Destroyed

Blunder of Nyaya :

Agami	Prarabda
Avoided	Exhausted

- Sanchita - Not Discussed
 - Future Janmas will come

Advaitin :

- All Karmas - Sanchita, Agami, Prarabda Mithya, Lower Order, Appearance
- Jnana - Atma - Satyam
- Mithya negated through Jnanam of Atma - Substratum
- Badaha - Negation = Nashyaha Destruction
- Neiyayika Can't talk of Destruction, for him 2 Satyams

Atma	Anatma
Real	Real

- Big Mistake not Noted by ND

(१०) न्यायमते तादृशदुःखध्वंस एव मोक्षः । शरीरम्, श्रोत्रत्वङ्मैत्रजिह्वाघ्राणमनांसीति षडिन्द्रियाणि, षण्णामिन्द्रि-याणां विषयाः, षडिन्द्रियजन्यज्ञानानि, सुखदुखे इति तन्मते एकविंशतिदुः-खानि । शरीरादिकं दुःखजनकत्वात् दुःखम् इति कथ्यते । स्वर्गादिसुखमपि नाशभयाद्दुःखकारणम् । तस्माद्दुःखमित्युच्यते ।

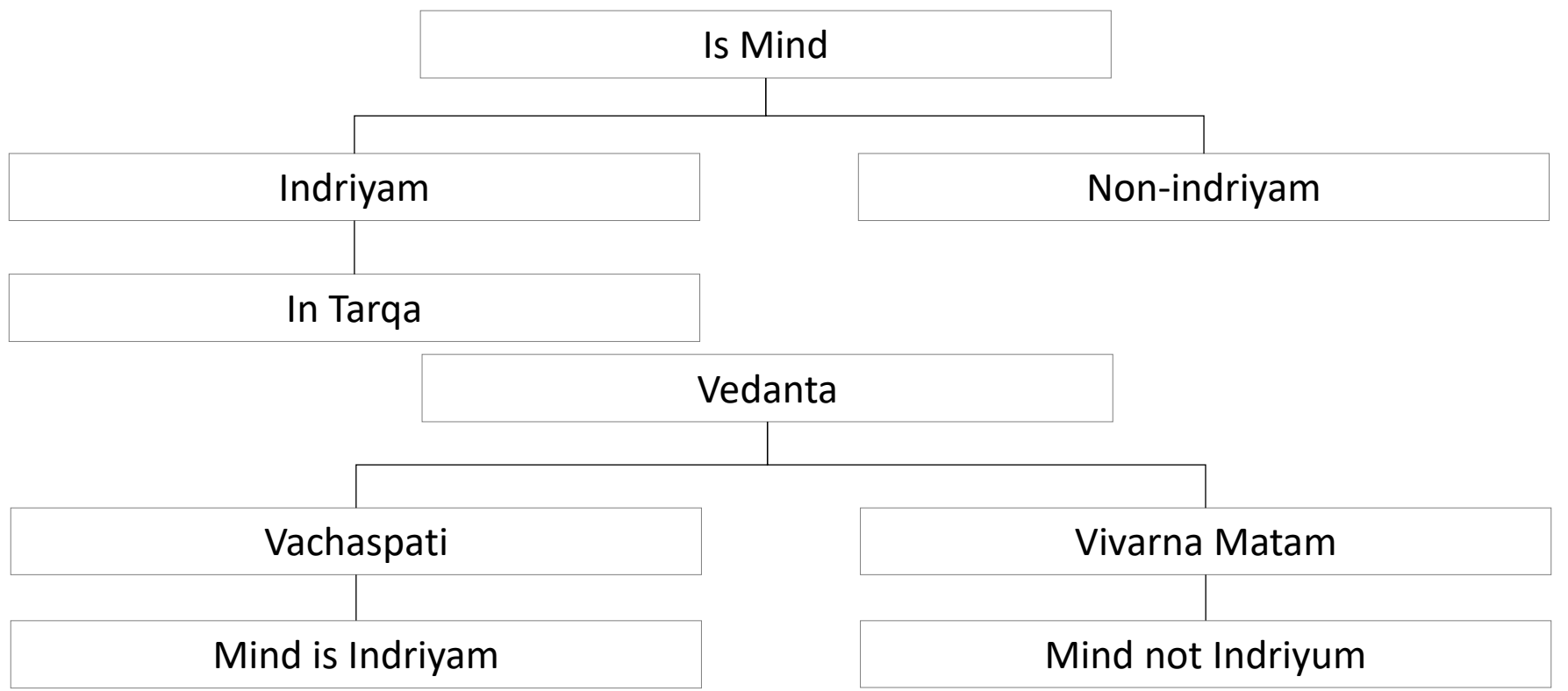
- End of Sorrow, Adhyasa, Raaga Dvesha, karma, Punya - Papam, Sharira Sambandha, Dukham
- Dukham Eliminated through Jnanam
- Elimination of Raaga - Dvesha = Moksha = end of Sorrow in Nyaya
- Vedanta = Atma = Ananda Svarupa

• **Moksha = Removal of sorrow and Claiming of Ananda**

- Dukha Nivritti and Sukha Prapti = Moksha
- In Nyaya, Ananda not Nature of Atma
- Moksha = Abidance as Svarupa Ananda
- Dukham = 21 Sorrows

i) Shariram Body

ii) 5 Sense Organs and 1 Mind = 6 Indriyams Shad Indriyam



- Both Prove through Sruti, Yukti, Anubahva

Gita - Chapter 15 :

ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥१५-७॥

mamaivāṃśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manaḥṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15 - 7 ||

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

Self Knowledge through

Sravanam

- Ears not Mind
- Vachaspatti
- Mind gives Indirect knowledge
- Aparoksha Jnanam
- Vachaspati Borrows from Nyaya

Nididhyasanam

- Mind not Ears
- Mind in Indriyam

21 Dukhams

(1)

Shariram

(6)

6 Indriyam, 5 Sense
organs and Mind

(6)

Object of 6 Sense
organs

(6)

Experiences

(21)

Dukham

(20)

Sukham

- 20th - First Karanams - 1 Karyam 21st = Dukha Karyam
- 20th - Worldly Sukham also Dukha Karanam

Gita - Chapter 5 :

ये हि संस्पर्शजा भोगाः
दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय
न तेषु रमते बुधः ॥ ५-२२ ॥

yē hi saṁsparśajā bhōgāḥ
duḥkhayōnaya ēva tē |
ādyantavantaḥ kauntēya
na tēṣu Rāmatē budhaḥ ||5-22||

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

• **Jnanam = Indriya Janya Sambandha Anubhava = Cognition**

- Indriya Janya Jnanam produces Sukham and Dukham experiences
- Both Dukham according to ND
- No : 21 = Dukham
- No : 20 = Sukham
- No : 1 to 20 = Dukha Karanam
- No : 21 = Dukha Karyam
- Karya - Karana Rupa Dukham = 21
- They are generators of Sorrow
- Jahati Lakshanaya - 20 Dukham

How Sukham Dukham? How Light Darkness?

- Worldly Sukham = Cause of Dukham when they leave
- Sorrow before, Sorrow in the end

Vedanta :

- Janya Sukham = Dukham Only
- Takes time to understand

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samiṭ) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Removing Worldly pain Easy
- Removing worldly Pleasure not easy
- Vairagyam towards family Members not Easy
- Think of Joy they give
- Dwell on it... Brings attachment to the family

असक्तिरनभिष्वङ्गः

पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वम्

इष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

asaktiranabhiṣvaṅgaḥ

putradāragṛhādiṣu ।

nityaṁ ca samacittatvam

iṣṭāniṣṭōpapattiṣu ॥ 13-10 ॥

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable...
[Chapter 13 - Verse 10]

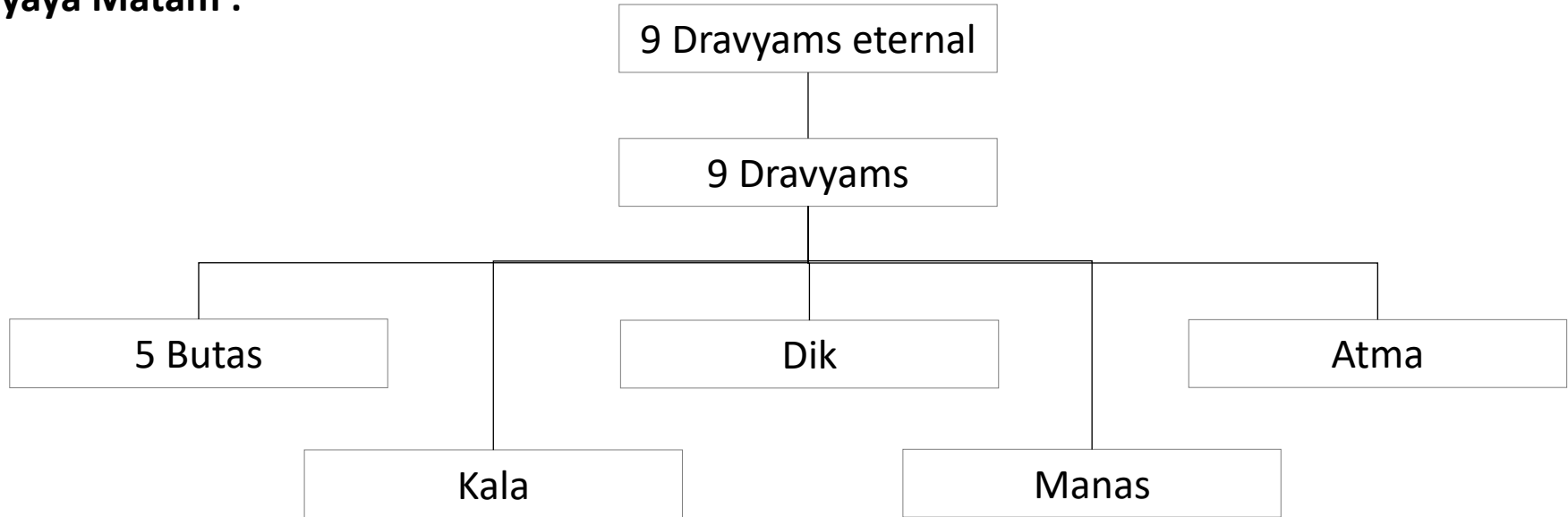
- Get Vairagyam

यद्यपि न्यायमते श्रोत्रमनसोर्नित्यत्वात्तयोर्नाशो न सम्भवति । तथापियेन रूपेण श्रोत्रमनसोर्दुःखहेतुत्वं तद्रूपं नश्यति । पदार्थज्ञानोत्पादकत्वात् श्रोत्रमनसी दुःखहेतू भवतः । मोक्षकाले श्रोत्रमनसी पदार्थज्ञानं न जनयतः । कर्णगोलकेनावच्छिन्न आकाशः श्रोत्रम् इत्यभिधीयते । तच्च कर्णगोलकं मोक्षकाले नास्ति । तस्मादाकाशरूपश्रोत्रेन्द्रियसत्त्वेऽपि गोलकाभावाज्ज्ञानं न भवति । अनया रीत्या ज्ञानजनकं यच्छ्रोत्रेन्द्रियस्य स्वरूपं तदेव दुःखम्, तस्यैव नाशः ।

Nyaya Imagining a Purva Paksha - Against Moksha Definition :

- All 18 Items, Sukham, Dukham will go away in Moksha

Nyaya Matam :



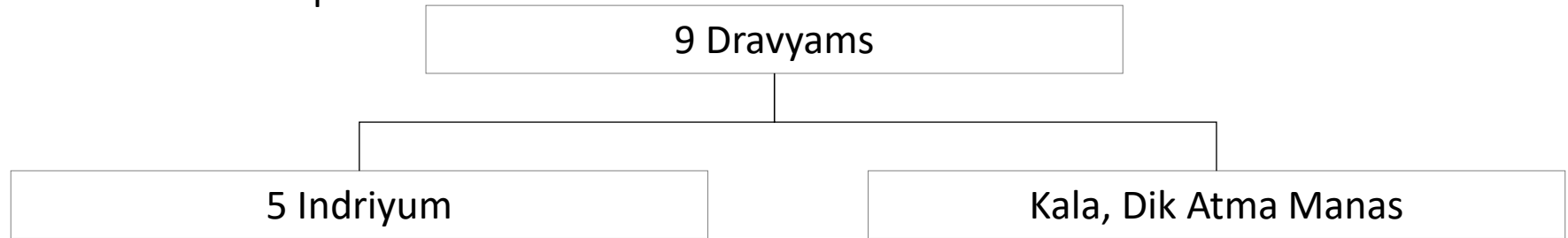
- Mind is one of the Indriyams
- One Dukha will remain in 21 Dukhams
- Dukha Nasha not complete in Moksha

Purva Paksha 2 :

- Srotriya Indriyum Space Enclosed in Ears is eternal
- It will not go Away
- Moksha not possible
- 21 Dukhams goes away = Moksha

i) What is 1st Purva Paksha? Nyaya Matam :

- 2 Things eternal
- Mind and Space



- Mind = One of 6 Indrium
- In Destruction of 21 Dukhams, Manaha Stays
- 5 Indriyums go away
- Dukha Nasha not total
- Manaha Nityatvat through Tattva Jnana, no Moksha

ii) 2nd Purva Paksha :

- Out of 5 Sense organs ear is Unique
- Ear = Eternal Akasha
- Space functions as Ears
- Space enclosed within Physical ear Lobe, Karna Golakam
- Ear lobe not Indriyum
- Enclosed Akasha = Srotra Indriyam
- Srotra not Indriyum but essentially Akasha

- **Jivatma is all Pervading Consciousness**
- **When Enclosed within Body, functions as an Individual**

- Jiva = Avachinna Chaitanyam in a Body
- Paramatma = Avachinna Chaitanyam in the Universe

Nyaya uses Same Logic :

- Srotriya Indriya = Avachinna Akasha
- After death, Body is not there
- Srotra Indriyam will be there because of Akasha
- Akasha is eternal in Nyaya in Vedanta Akasha not eternal

2 Eternal in Nyaya

Manaha

Srotra Indriyam - Akasha

- 2 Dukhams out of 21 Nityam
- 19 Go away in Moksha

Example :

- 2 Mosquitos within net can Disturb your Sleep

Purva Paksha :

- 2 Dukhams will be there, how Moksha?

Answer :

- Akasha Nityam
- Body not there, Karna Golakam not there, only Akasha is there
- Enclosed Akasha is not there when enclosure is gone
- Ghata Nashe, Ghata Akasha Nasha
- Karna Indriya Akasha not Nitya
- Akasha can't Function as Srotra Indriyum by itself
- Can't Generate Sukha - Dukha Anubhava

Mind :

- By itself can't be cause of Dukham

Tarqa :

- Mind = Jadam
- Atma = Jadam
- Mind and Atma combine in Jagrat and Swapna, then Consciousness is Generated
- Only when Consciousness is Generated in Jagrat and Swapna then Sukha Dukha Anubhava comes.

For Mind to Generate Dukha, Conditions required are :

- i) Mind should Join Atma
- ii) Generate Jagrat, Swapna Awareness
- iii) Indriyas contact world
- iv) Dukha comes
 - In Moksha, Mind will be there, but will not Generate Consciousness
 - For Jagrat, Swapna, Shariram required
 - When Shariram goes, Manaha Sharira Sambandha goes
 - Dukha Anubava can't be there
 - After Moksha Mind and Atma will be Separately there as Jadam
 - No Dukham at all
 - After Mananam Tattva Jnani will enjoy Moksha, not Advaita Rupa Moksha
 - Eternal Jadam, Stone in Creation, I Atma exist as Jada Dravya Rupena
 - Like Chair has no Dukham
 - Atma Dukha Rahita Jada to have this Moksha, Study Tarqa

Revision 310 :

कर्णगोलकेनावच्छिन्न आकाशः श्रोत्रम् इत्यभिधीयते । तच्च कर्णगोलकं मोक्षकाले नास्ति । तस्मादाकाशरूपश्रोत्रेन्द्रियसत्त्वेऽपि गोलकाभावाज्ज्ञानं न भवति । अनया रीत्या ज्ञानजनकं यच्छ्रोत्रेन्द्रियस्य स्वरूपं तदेव दुःखम्, तस्यैव नाशः ।

Jiva Svarupam in Vedanta and other Systems Compared :

a) Sankhya negated

b) Neiyayika Matam :

- 3 Types - 1st Type

Nature of Atma :

i) All Pervading, eternal, by itself inert, gets consciousness during Waking and Dream temporarily

ii) Suffers Samsara because of Identification with Body, Raaga - Dvesha, Pravritti - Nivritti, Punya - Papam, Punaha Punaha

- Sharira Sambandha, Sukham - Dukham

iii) Basic Reason :

- Branti Jnanam Adhyasa
- Mistaking body as self

iv) Moksha = Remove Branti Jnanam, accomplished by Right Knowledge of Atma

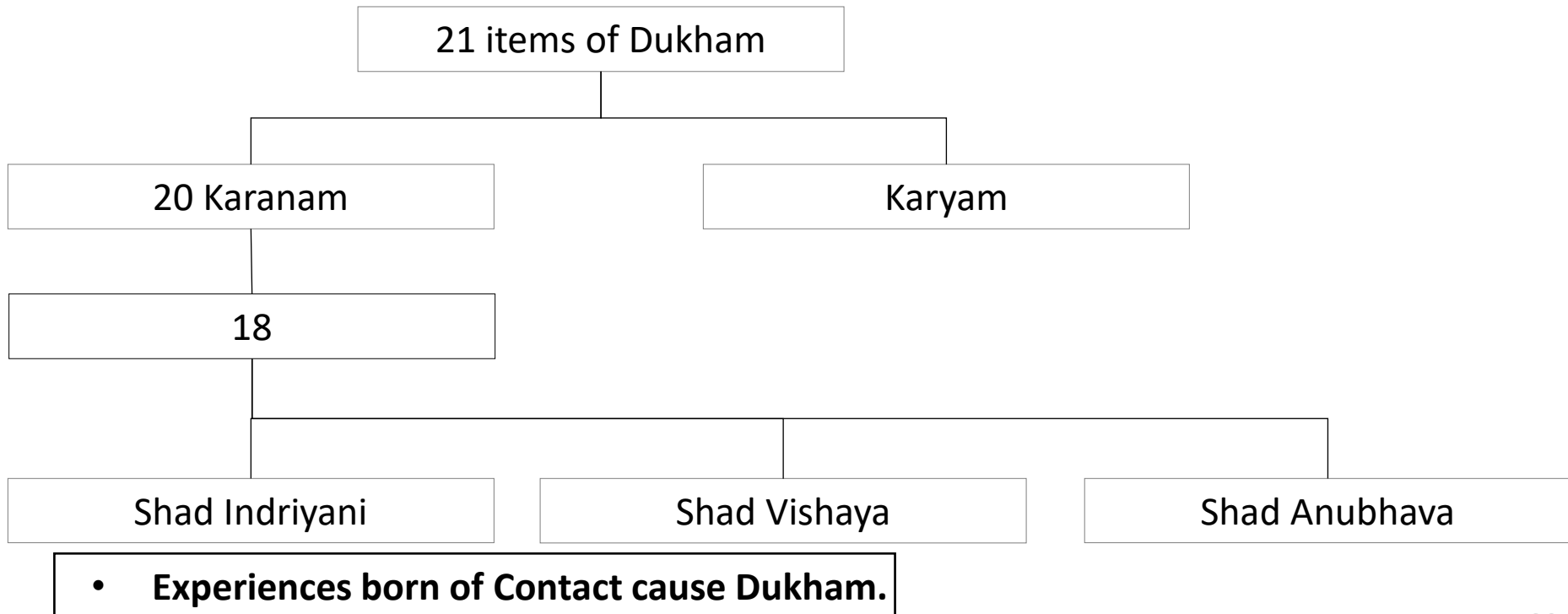
v) When right knowledge is Clearly Known, Branti Jnanam :

- Raaga - Dvesha, Pravritti - Nivritti, Punya - Papam, Sharira Sambandha, Sukham - Dukham removed

vi) Moksha = Dukha Dvamsaha, not Ananda Prapti :

- Dukha - Dvamsa Purvaka Ananda Prapti is Moksha in Vedanta
- No Ananda Prapti Component in Neiyayika
- Dukha Dvamsa Matram - Moksha in Neiyayika

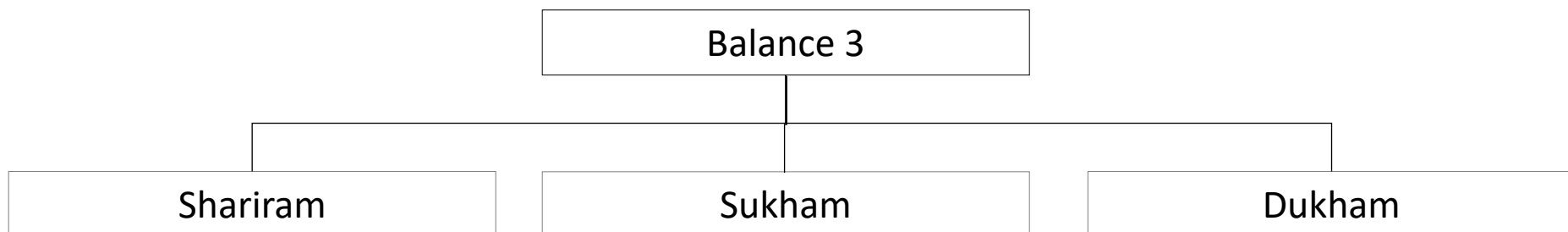
vii)



मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]



viii) By gaining Jnanam, Jnani removes all karmas :

- Prarabda Exhausted at death, Sharira Sambandha nasti
- 21 Dukhams end = Moksha in Neiyayika Matam.

ix) Tarqa Drishti Intellectually Overactive :

2 Purva Paksha's Introduced

Srotriya Eternal

Manaha Eternal

- Srotra Indriyam = General, space enclosed in Srotra Karana Golakam - Ear Lobes
- Space = Nityam, Srotra Indriyam - Nityam, Hence Continues in Moksha, Anuvartate
- Atyantika Dukha Nivritti not Possible

x) Answer of ND :

- Srotraya Indriyum can't exist as Srotra Indriyum
- To exist requires Karana Golakam

xi) When karma ends, Shariram gone :

- Hence Srotriya Indriyam can't function, Dukham Gone
- Karna Golakam Avachinna Akasha is not there
- Ears can't float without Body
- Body goes, karma Abhava, Karna Golakam Abhava, Indriya Abhava

Nir-upadhika Indriyam	Sopadhika Indriyam
- Is there	- Not there - No Knowledge Possible in Moksha kala

2nd Purva Paksha :

आत्मना सह मनसः संयोगेन ज्ञानमुत्पद्यते । स च संयोगो न्यायसिद्धान्तेऽन्यतरस्य क्रियया अथवोभयोः क्रियया भवति । यथा (१) वृक्षविहगयोः संयोगो विहगस्यैकस्यैव क्रियया भवति । (२) द्वयोर्मेषयोः संयोगस्तूभयक्रियया भवति । तथा विभावात्मनि क्रिया न कदापि भवति । मोक्षकाले मनस्यपि क्रिया न भवति । तस्मात्संयोगवन्मन एव मोक्षकाले नास्ति ।

1st Purva Paksha :

- Among 21 Srotra Indriyam Continues, hence no Moksha, Akasha is Nityam

2nd Purva Paksha :

- Mind Nityam in Veiseshika

Vedanta :

- **Mind Generated by Sattva Guna of all Sukshma Butas**
- **Butas gone, Manaha gone**

Manaha :

- Karyam, Anityam
- 9 Dravyams - Eternal
- 5 Butas, Kala, Dik, Atma, Manaha

- 6 Indriyams don't end... Mind continues
- Dukha Karanam, no Moksha, Atyantika Dukham not Possible

Answer :

- Mind itself not cause of Sorrow
- Mind Jadam, inert Mind and Atma produce Consciousness
- Consciousness not eternal
- Eternal Mind and Atma join and Non-eternal Consciousness is Generated.
- Generated Consciousness becomes attribute of Atma, it is not a Substance
- Substance exists Independently
- Consciousness - Attribute Does not Join Mind which is Always inert

Vedanta :

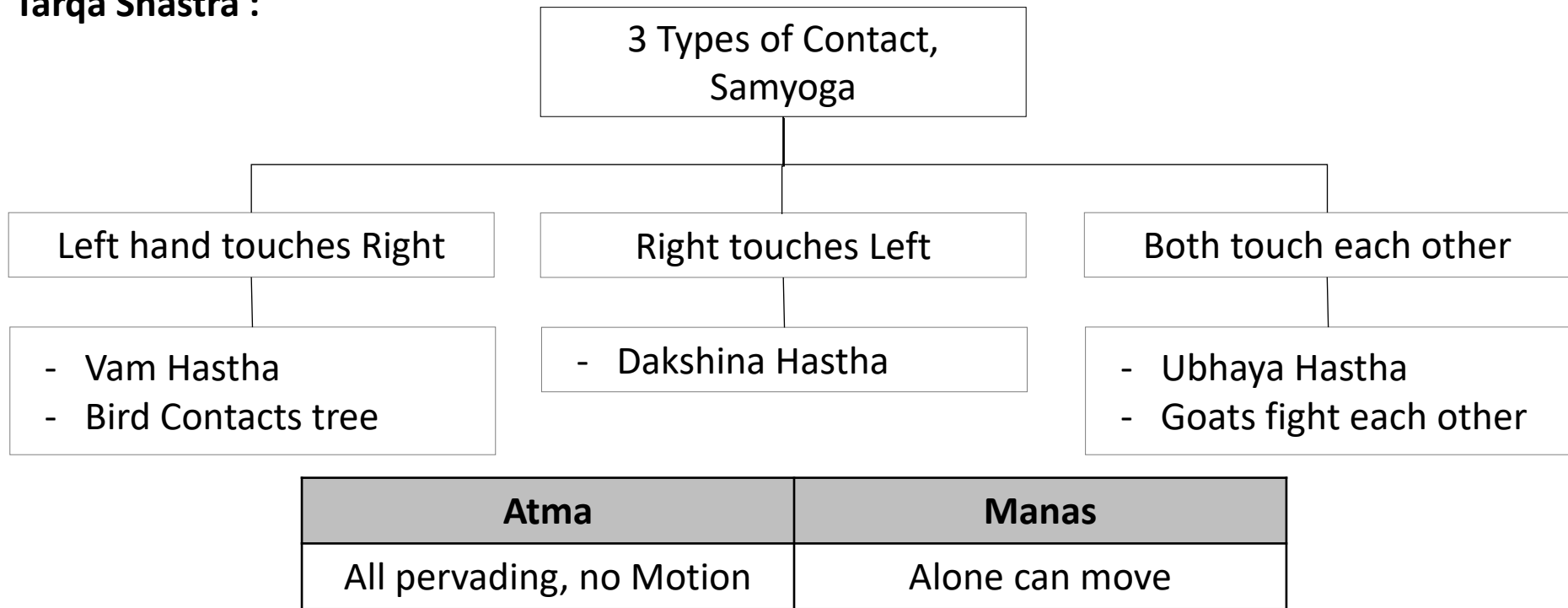
- Mind = Inert and Reflected Consciousness in Tarqa, No Reflected Consciousness, No eternal Consciousness
- Temporary Consciousness Joins Atma
- Only then, Atma can have Dukham

In Moksha :

- Atma and Mind exists
- Combination will not take Place, no Samyoga, remain as friends, not married
- Samyoga, Viyoga Determined by Karma.

- Infinite Atmas, Minds are there
- Mind Decides which Ajnanam to connect
- Infinite all Pervading Atmas are there
- Infinite Anu Minds are there, inert, not all Pervading
- Which Mind joins which Atma Determined by Punya - Papa Karmas in Atma
- Neiyayika Atma - Karma has ended
 - No Atma - Manaha Samyoga
 - No Birth of Chaitanyam
 - No Sambandha with Objects
 - No Sukha Dukha Anubava
- Chair Carpet - No Sambandha don't interact, Dukham
- No Unhappy chair = Moksha
- Mind continues, Atma Continues when contact takes Place, Jnanam takes Place
- In Sankrit Vichara Sagara, all foot Notes Discussed.

Tarqa Shastra :



Moksha Kala : Samsara Kala :

- Mind Joins particular Atma, Decided by Karma
- Punyam - Papam belongs to Atma in Tarqa (In Vedanta - Mind)
- Atma has 14 Gunas
- Mind Unites with Relevant Atma Guna
- Neiyayika Jnanam has no Punya - Papam in Moksha
- Therefore will not get associated with any Mind
- Manasa - Kriya Determined by Atma
- Atma chooses mind through its Karma

- In Moksha Kala, Mind is there but Consciousness is not generated

Matam No : 2

- **Sentiency = Samsara**
- **Moksha = be inert Like a Stone**
- **Atma = Inert**

2nd Purva Paksha :

- Answered

3rd Purva Paksha :

Topic 357 :

(३५७) त्वङ्मनसोः संयोगेनात्मनि ज्ञानमुत्पद्यते, आत्मा स्वभावतो जड
इत्येकदेशिनैयायिकमतम् –

There is Subdivision of Neiyayika :

No. 1 - 1 (a) :

- Neiyayika
- 3 Divisions
- Discussing 1st Division
- Consciousness is generated Atma, Mind - Jadam, Eternal
- Consciousness - Non-eternal, fleeting

How Consciousness is Generated?

1st :

- Atma Manas Samyogena Chaitanya Utpatti

1 (a) :

- Combination of Mind and Tvak (Skin) Indriyum to Generate Consciousness
- Mind - Eternal
- Mind and Skin Indriyum = Consciousness
- Tvak Indriyum goes off with Body, not in Moksha Kala

Previously :

- Karma was not there, No Body Golakam, No Samsara, Mind Continues, Atma Continues as Jadam
- No Consciousness, No Samsara.

कश्चनैकदेशी त्वचा सह मनसः संयोगं ज्ञानस्य कारणमाह । आत्मना सह संयोगं न कारणमाह । सुषुप्तौ पुरीतन्नामकनाड्यां मनः प्रविशति । अत-स्त्वचा सह मनसः संयोगो नास्ति । तस्मात्सुषुप्तौ ज्ञानं नोत्पद्यते । एत-न्मते त्वचा सह संयुक्तं मन एव ज्ञानद्वारा दुःखहेतुत्वात् दुःखम् इत्युच्यते । न तु केवलं मनः । मोक्षे त्वचो नाशात्तया सह संयोगाभावाज्ज्ञानं नोत्पद्यते । मोक्षकाले मनोऽस्ति । परन्तु दुःखहेतुज्ञानजनकं त्वक्संयुक्तं यन्मनस्तस्य संयोगनाशान्नाशो भवति ।

- Jnanam here means Consciousness
- Consciousness is the Most difficult Phenomenon to Understand even for Scientists.
- Can't Explain
- **Sankhya close to Vedanta but Says Many Consciousness are there**
- **Agree Consciousness is Independent, Eternal**

Visishta Advaitin :

One	Many
All pervading Consciousness	Attribute Consciousness

Nyaya :

i) Non-eternal Skin and Mind Produce :

- Temporary Consciousness, Sentiency
- Generated Consciousness Joins Atma

ii) Combination of Atma and Mind generates Consciousness :

New Purva Paksha :

- In Sushupti is Consciousness Generated or not?

Tarqa :

- Consciousness is not Generated in Sushupti
- Mind Travels through Various Nadis and Rests in Hridayam, Puritat Nadi (Membrane)
- Because Naadi has resolved in Heart, it is not in Skin anymore
- Manaha Samyoga Nasti
- Mere Mind does not Produce Sorrow
- Mind and Tvak Indriyam produces Sorrow

<ul style="list-style-type: none">• Tvak Associated with Mind = Sorrow, not there Pure Mind
--

- In Sleep, Tvak Manaha Viyoga takes Place
- In Moksha, No Skin, No Body (Karma Over)
- Mind is there in Moksha, No Sorrow because no Skin Connection.

Revision 311 :

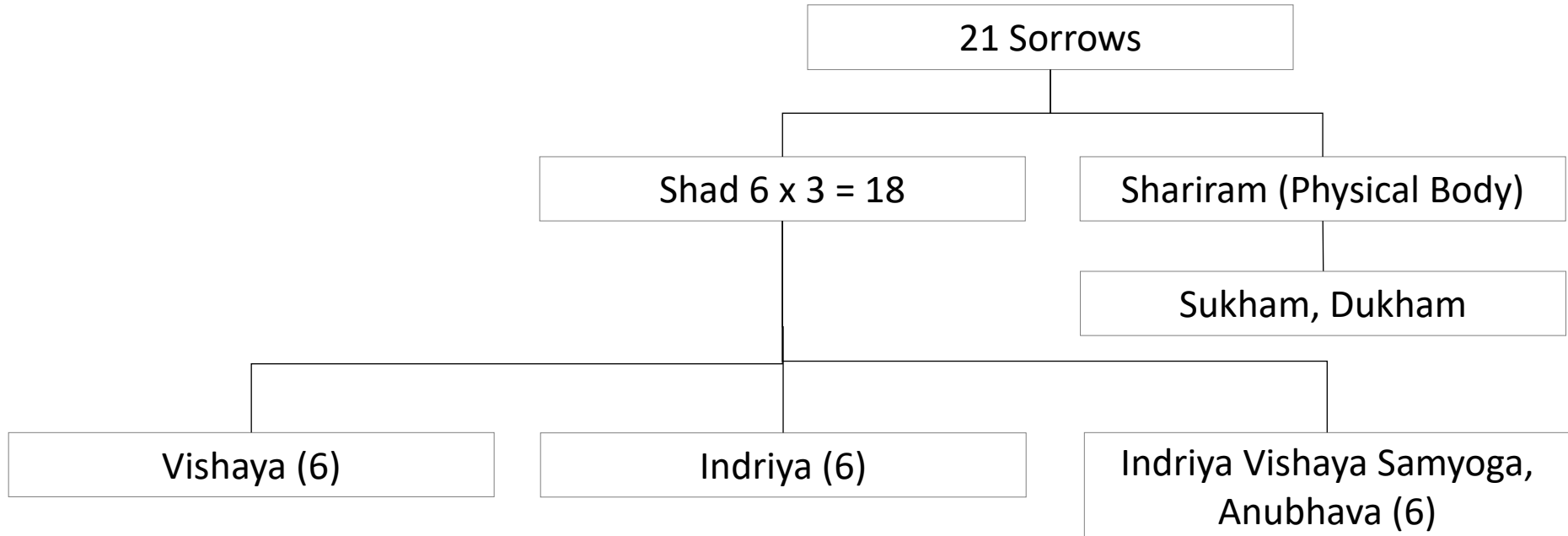
तस्मात्सुषुप्तौ ज्ञानं नोत्पद्यते । एत-न्मते त्वचा सह संयुक्तं मन एव ज्ञानद्वारा दुःखहेतुत्वात् दुःखम् इत्युच्यते । न तु केवलं मनः । मोक्षे त्वचो नाशात्तया सह संयोगाभावाज्ज्ञानं नोत्पद्यते । मोक्षकाले मनोऽस्ति । परन्तु दुःखहेतुज्ञानजनकं त्वक्संयुक्तं यन्मनस्तस्य संयोगनाशान्नाशो भवति ।

i) Nyaya Veiseshika Darshanam 3 Types :

- Give important Concepts of Jiva and Moksha

Definition of Moksha :

- Eka Vimshati (21) Dukha Dvamsaha Moksha
- Cessation of 21 Types of Sorrows = Moksha



- 5 Sense Organs and Manaha, 5 Sense objects and Object of Manaha
- 21 Actual Sorrow

During Moksha :

- All karmas end
- 21 Sorrows end

ii) 2 Objections :

a) How can Srotriya Indriyam end in Moksha Kala?

- Srotra Indriyam = Akasha = Nityam
- No Destruction of Akasha, eternal

Answer :

- Akasha Enclosed within Earlobe = Indriyam not Physical Akasha
- Karna Golaka Avachinna Akasha = Indriyam
- Ava Chedakam = Karma Golakam
 - = Enclosure
 - = Not Eternal
- Moksha Kale = No Shariram, No Karna Golakam
- No Avachinna Akasha
- Hence Dvamsha takes Place

b) 2nd Purva Paksha :

- No Mano Dvamsha
- Manaha = Eternal, Anurupa Atomic in Size

Answer :

- Mind Continues - Eternal
- Consciousness Generating Mind not there
- Mind can't Generated Consciousness
- 2 Subdivisions in Answer first Answer

i) Mind Generates Consciousness only when Mind and Atma Combine together :

- Mind and Atma Join in Karma Kale
- Moksha Kale : Karma Nasha
- Atma Mind Samyoga can't take Place
- Karma Abhavat, Chaitanya Abhavat, Dukha Abhavat

ii) Second Answer :

- 2nd Group of Neiyayika, Consciousness is generated by Mind and Tvag Indriyam - Skin
- When Samyoga ends, no Consciousness, no Dukham.

2 Occasions when

Samyoga ends

- Sleep
- Temporary

- Death
- Permanent

Sleep :

- Mind enters Puritat Nadi (Pericardium Skin Surrounding Heart)
- Mind not exposed to Tvag Indriyam

Example :

- Shake Someone in Sleep
- Mind comes out of Pericardium (Heart) to the Skin and Person Conscious
- Mano Tvag Sambandha Abhavat
- In Jagrat - Mind comes out of Puritat - Pericardium Membrane Surrounding heart.
- Sukha - Dukha - Anubhava Starts

In Moksha Kala :

- No Tvag - Manaha Sambandha
- No Body, Chaitanya Abhava, Moksha Bhava

- Dukha Karnabuta Manaha Nasti because Chaitanya Nasti
- Parantu, Mind Continues Problematic Mind, Consciousness generating Mind not there
- Dukha Hetu Jnana Jnanakam
- Problematic Mind = Tvak Samyuktam
- Samyoga Nashat, No Connection with the Skin, Samsara Nasha Bhavati = Moksha.

Neiyayikas Philosophy :

- Objective Presentation

Vedantin Refutes it in (After 4 Classes) :

न्यायमते पूर्वोक्तरीत्या सुखदुःखबन्धमोक्षा आत्मनः सम्भवन्ति । अतः आत्माऽनेकः सर्वत्र व्यापकश्च । सकलाल्पपदार्थैः सह संयोग एव न्यायमते व्यापकस्य लक्षणं न तु सजातीयविजातीयस्वगतभेदशून्यत्वम् । न्यायमते यद्यप्यात्मनो निरवयवत्वात् स्वगतभेदशून्यत्वमात्मनि सम्भवति । तथापि सजातीयविजातीयभेदशून्यत्वं न

- In this manner, liberated all pervading Atma remains
- Para - Atma, different from Samsari Atma
- Dukha Rahita Atma Continues

Who no Sorrow?

- It is Like Akasha
- Jada Rupa

Why Space no Dukham?

- Jadam like Chair
- Self becomes Sentient only with Contact of Consciousness
- Consciousness is a Temporary attribute
- Atma gets temporary attribute of Consciousness
- Now not Associated with temporary attribute of Consciousness
- It is Free from Consciousness
- It does not declare its existence
- Shining in Vedanta means existence not glow like glow worm
- When I am able to Declare my existence and talk about others existence, I shine
- Chair → Can't declare it is existent or of others existence
- Self Awareness and Awareness of others = Shining, technical
- I know I am in Singapore and you are in Singapore
- Book does not know
- **This knowingness = Consciousness**
 - I know I am writing, reading
 - This is important concept in Philosophy
- **Science can't explain State of self Awareness**
 - When does Matter reach State of Awareness? When does Matter Evolve to such a State of self Awareness and Awareness of others.

- Stage of Evolution researched by Science
- Matter Atma gets self Awareness when it produces Consciousness at a Particular time.
- When it comes in Contact with matter Mind

Science :

- Does not Accept Material Atma, Mind
- **What makes Self awareness Possible because of which I Say I am and Chair can't say I am.**
- Chair = Body = Matter, profound Topic
- Self Awareness = Extra ordinary

Nyaya :

- Dropping self Awareness = Moksha with self Awareness, Atma Shines
- In Moksha, Atma loses its Shine by Dropping its self Awareness
- For Jiva all forms of Awareness, subject - Object Awareness comes with Shad Indriyas
- Atma - Sense organs contact is Temporary because it is generated
- Same in Science, not Nitya

For Advaitin :

- **Satyam Jnanam Anantham Brahma Consciousness is Eternal, All pervading Substance**
- Mind Does not Produce Consciousness
- Mind reflects, manifests Consciousness

- Consciousness is self existing already there Principle
- Unique Concept in Vedanta
- Consciousness is Ungenerated, Non-material principle, Spiritual principle

Nyaya :

- Generated Consciousness Subject, Object Awareness Generated
- Destroyed in Moksha Kala
- Closer to Science
- Matter is Fundamental Consciousness is an offshoot of Matter

Vedanta :

- Consciousness is fundamental material World = Temporary offshoot

Sankhya :

- Tasmāt, Prakāśa Rahita...
- Light = Self Awareness, Subject Awareness, Object Awareness
- Inert Atma = All Pervading
- Different from other Atma = Moksha
- Vichara Sagara - Presents Clarity in Nyaya Philosophy, other Schools of Philosophy

Another Text :

- Sarva Darshana Sangraha
- Summarises 12 Schools of Indian System, by Vidyanaraya (Madhva Acharya)

Author :

- Chandradhar Sharma, Primer for all Schools
- Commentary Available, no translation, uses Jargons, Technical terms
- Example = 2 Doctors Discuss our Disease in Tarqons

Vichara Sagara :

- Analyses Jiva, Ishvara, Bandah, Moksha, Mind, Consciousness very well

Buy Book based on Sarva Darshana Sangraha :

- Schools of Philosophy by Chandra Dhar Sharma
- Published by Motilal Benarasidas
- Discusses Visishta Advaitin, Dvaitin, Aurobindo Philosophy
- Advaita Criticises.

Topic 358 :

(३५८) न्यायमते आत्मनोऽनेकत्वव्यापकत्वयोरुपपादनम् —



- All Pervading will Contact with all things in the world all the time

Nyaya Raises Purva Paksha :

- How Many all Pervading Atmas Possible?
- Space only one, all Pervading
- Sarva Vyapakatva Lakshanam

Nyaya	Vedanta
Can have Many Atma	Only one all pervading Atma

न्यायमते पूर्वोक्तरीत्या सुखदुःखबन्धमोक्षा आत्मनः सम्भवन्ति । अतः आत्माऽनेकः सर्वत्र व्यापकश्च । सकलाल्पपदार्थैः सह संयोग एव न्यायमते व्यापकस्य लक्षणं न तु सजातीयविजातीयस्वगतभेदशून्यत्वम् । न्यायमते यद्यप्यात्मनो निरवयवत्वात् स्वगतभेदशून्यत्वमात्मनि सम्भवति । तथापि सजातीयविजातीयभेदशून्यत्वं न सम्भवति । किन्तु सजातीयद्वितीयात्मनो भेदः आत्मन्यस्ति । तथा विजातीयघटपटादिरूपानात्मभेदश्चात्मन्यस्ति । तस्मात्सजातीयविजातीयस्वगतभेदशून्यत्वं न व्यापकस्य लक्षणम् । किन्तु सर्वाल्लपपदार्थसंयोगित्वमेव तल्लक्षणम् ।

Nyaya :

- Sukha, Dukha, bandha, Moksha Possible for Atma is Possible because they have defined how each has come
- Branti Jnanam, Raaga - Dvesha, Karma, Punya Papam, Sharira Sambandha, Bandah Moksha Possible for each Atma
- Atma one all Pervading enjoying all Conditions, Vyapakatvam = all Pervasiveness
- Alpa Padartha = Finite entity

Vichara Sagara :

- Alpam = Finite
- Nyaya - with every Object if Connection is there, then all Pervading

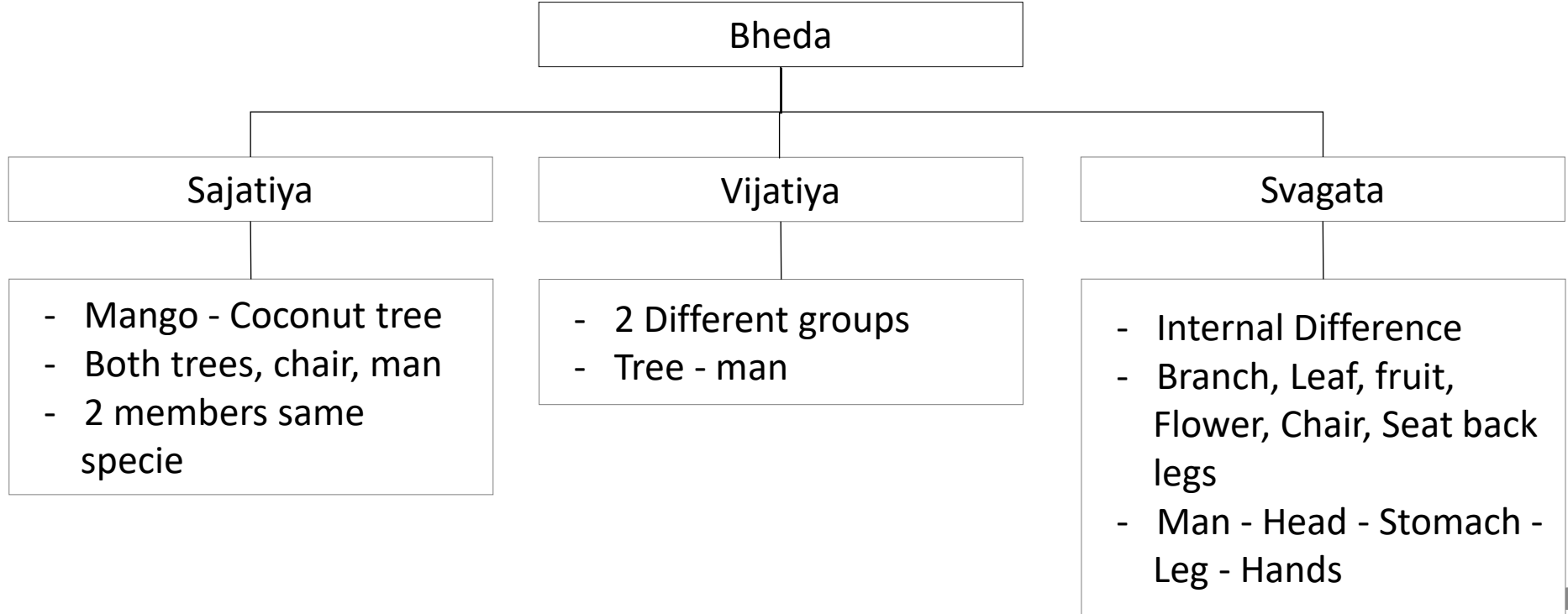
Example :

- Space has Connection with every body, Sun, Moon, Stars all Pervading
- Vedanta Definition of Vyapakatvam
- Sajatiya, Vijatiya, Svagata Bheda Rahitam, Shunyatvam
- What does not have 3 Fold Differences = All Pervading.

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]



- If 3 Differences are there then thing not all Pervading
- When 3 Differences absent, where No 2nd Thing - No 1st thing
- By its Existence, excludes 1st
- Vyapakatvam, Sajatiya, Vijatiya, Svagata Bheda Rahitatvam

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Sajatiya, Vijatiya, Svagata Bheda Rahitaha
- Atma has no internal differences
- Atma is Partless
- Nirvayatvat Svagata Bheda Rahitataha
- Nishkalatvat Svagata Bheda Rahitaha
- Since Atma is one, no Sajatiya Bheda
- If Many Jivatmas, there will be Sajatiya Bheda
- If Jivatma, Paramatma Sajatiya Bheda will be there

- Advaitam accepts one Atma
- Plurality of Jivatma belongs to Plurality of Body but Atma is seemingly Plural
- No 2 Atmas, No Sajatiya Bheda
- If Anatma Accepted, there will be Consciousness and Matter
- It will come under Vijatiya Bheda
- If you accept Separate Matter, Atma will have Vijatiya Bheda

i) For Junior Student :

- Consciousness and Matter exists
- Drk - Drishya Viveka
- Atma - Anatma Viveka
- Observer - Observed Viveka
- Vedanta Starts with Consciousness and Matter

ii) For Senior Student :

- After Upanishads especially Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

- Huge Bombshell

- **Matter is Appearance in Consciousness**

- It does not have existence of its own
- It Appears existent in Consciousness
- This matter = Maya
- Since Maya Does not have Existence of its own, it can't be Counted as 2nd thing.

- **We don't negate Appearance of 2nd thing**

- **We negated existence of 2nd thing**

- Maya Appears, does not exist
- Therefore no Vijatiya Bheda
- Sajatiya, Vijatiya, Svagata Bheda Rahita Vyapakaha Atma Asti
- Maya - Vedanta Definition not accepted by Tarquikas

Nyaya Definition :

- Sarva Alpa Padartha, Samyogatvam = Sarvagatatvam.

Revision 312 : Topic 358 :

ND :

- Analyses Atma Svarupam w.r.t Nyaya School
- Definition of all Pervasiveness of Atma
- Atma all Pervading in Vedanta and Nyaya but

i) Definitions are Different : Vedanta Definition :

- **Sajatiya, Vijatiya, Svagata Bheda Shunyam Sar-vagataha**
- Thing is all Pervading when it is free from Sajatiya, Vijatiya, Svagata Bhedas

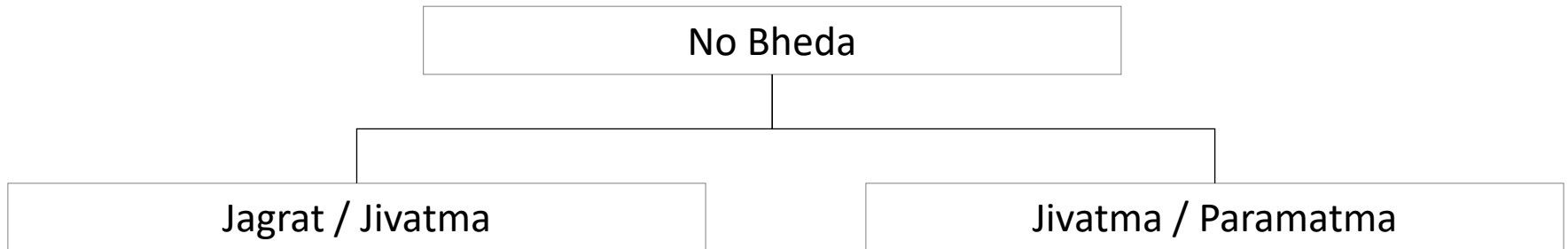
ii) Atma does not have Sajatiya Bheda :

- No 2nd Atma
- 2nd Jivatma is Seemingly there, not really there
- Plurality belongs to Bodies and Minds of Jivatma, not Jivatma
- Jivatma not Plural
- No Second Jivatma
- No Jivatma, Jivatma Bheda

iii) No Jivatma, Paramatma Bheda :

Jivas Shariram	Paramatma Shariram
Sthula Shariram	Sthula Prapancha

- Sharira Bheda Asti
- Bhedaha Svarupaha Nasti



- Hence no Sajatiya Bheda

iv) No Vijatiya Bheda :

- If 2, then Vijatiya Bheda different Specie
- Anatma not Atma

- **In Vedanta, Anatma does not exist**

There is only Atma - No. 2 things :

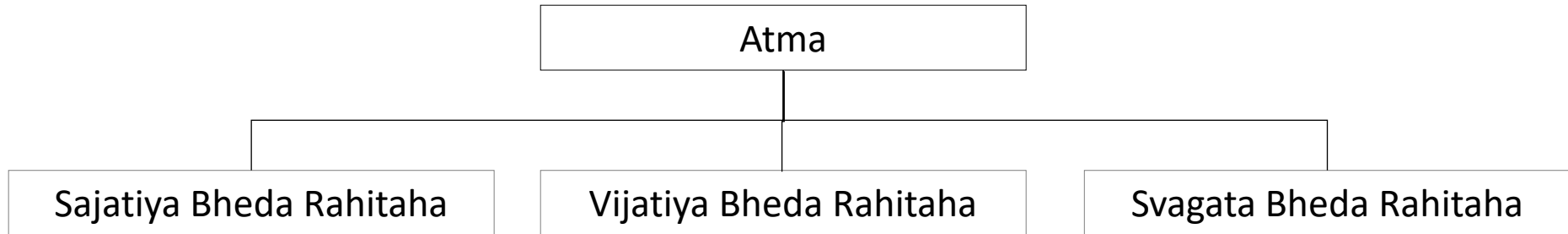
- Anatma appears but does not exist in Vedanta
- Anatma Appears Borrowing existence from Atma

- **3 States of Mind appear borrowing existence from Atma**

- This is Critical factor for Moksha
- Appearance no 2nd
- No Vijatiya bheda
- Anatma Abhavat, no Vijatiya Bheda

v) No Svagata Bheda :

- No internal Difference within Atma
- Atma has no Limbs, Parts, Nir-avayatvat, Svagata Bheda Nasti



- Therefore Atma is all Pervading, Vyapakam

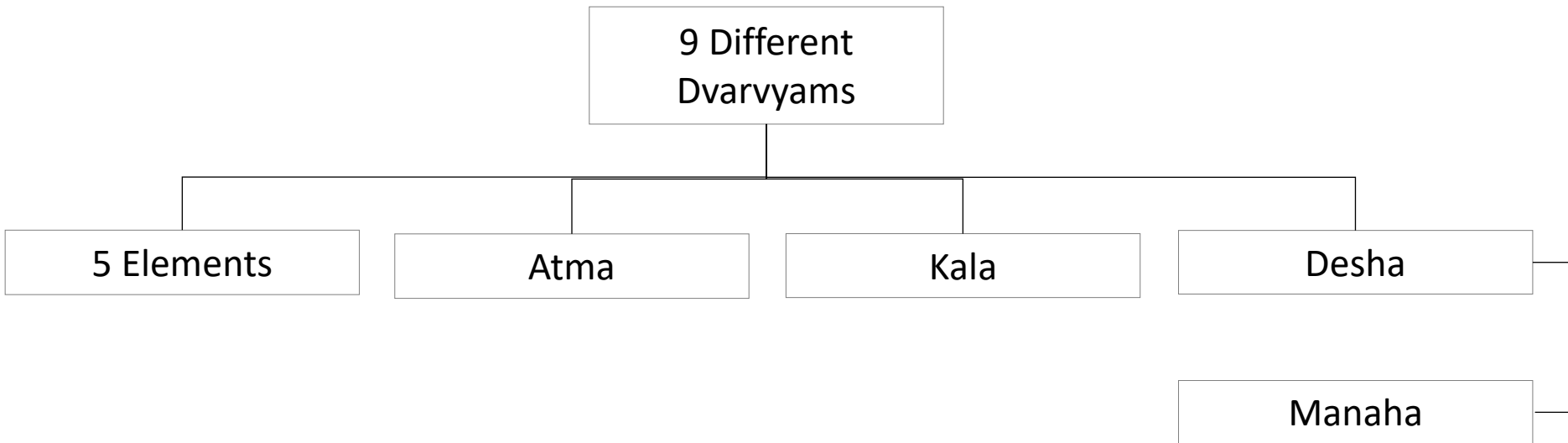
ND :

- This Definition does not apply in Nyaya Matam
- If you apply, then their Atma will not be all Pervading

vi) Nyaya :

- Many Atmas are there
- Each Atma Saguna, 14 Gunas
- Gunas of one Jivatma different from other

a) Atma has Sajatiya Bheda and Vijatiya Bheda in Nyaya :



- Many Drivyams other than Atma
- Therefore Atma has Vijatiya Bheda
- Atma - Akasha, Vayu, Prithvi, Agni, Jalam - Anatma Bheda

b) No Internal Svagata Bheda :

- Atma has Sajatiya, Vijatiya
- Hence not all Pervading

If you apply all Pervasive Definition :

- Sajatiya, Vijatiya, Svagata Shunyatva Vyapakatvam can't Apply to Atma
- This seen only in VS in 40 Years of Swamiji's Teaching
- Therefore Atma not all Pervading

c) Nyaya Definition :

- Whatever is in Contact with all Limited Finite Objects in the world = Alpa, Murtha Padartha
- Sarva Alpa Padartha Samyogatvam Vyapakatvam
- Contact = All Pervasiveness
- Atma like Space is in contact with all Objects
- Stars, Bodies, have Akasha Sambandha

d) Is Akasha all Pervading According of Vedanta Definition :

- No, Does not fulfill Sajatiya, Vijatiya, Svagata
- No Sajatiya Bheda : No 2nd Akasha
- No Svagata Bheda : No Parts
- Akasha has Vijatiya Bheda
- Therefore, not all Pervading
- We in Vedanta have used Nyaya Definition to say all Pervading
- Akasha not all Pervading Vijatiya Bhedatvat
- Vyapakatvat According to Nyaya Matam
- Atma without Internal Parts, free from Svagata Bheda Internal Differences

Atma :

- Sajatiya, Vijatiya Bhedatvam na Sambavati
- Atma not free from Sajatiya, Vijatiya Bheda as in Nyaya Many Atmas are there

- Not free from Sajatiya Vijatiya Bheda also
- In Nyaya there is Sajatiya Bheda, Many Atmas with different Attributes
- Happy. Sorrowful, Raaga, Dvesha, Kama, Krodha Atmas
- Hence Atma has Sajatiya Differences
- In the Same way, Vijatiya Bheda exists with Anatma - 5 Butas, Kala, Desha, Manaha Anatma Dravyams.
- Atma - Anatma difference is Vijatiya Bheda
- Pot - Different from Atma
- Pot - Satyam, in Nyaya Philosophy
- There exists Vijatiya Bheda between 2 Satyams

Vedanta :

- Pot = Mithya, Applying Vedanta Definition in Nyaya Atma not Possible
- Sajatiya, Vijatiya, Svagata Shunyatvam = Vyapaka Lakshana in Vedanta not accepted by Nyaya.

Nyayas Definition :

- Sarva Alpa Padartha Samyogam Eva Vyapaka Lakshanam
- All Pervading because it is in Contact with everything in Creation
- One new Purva Paksha comes to Neiyayikas Definition of Vyapakatvam
- Later Neiyayika will Defend

अत्रैवं यदि कस्यचित् शङ्का स्यात् – ‘न्यायमते आत्मवत् आकाशकालदिशोऽपि व्यापकाः । परमाणुश्च सूक्ष्मो निरवयवश्च । तादृश-परमाणुना सह सर्वव्यापकपदार्थानां संयोगो न युज्यते । परमाणुर्यदि सावयवः स्यात्तदा तस्य क्वचिद्देशे आत्मनः संयोगो देशान्तरेषु चैतद्व्यापकपदार्थानां संयोगश्च भवेत् । न तु परमाणुः सावयवः । किन्तु निरवयवोऽतिसूक्ष्मश्च । तस्मात्परमाणुना सहैकस्मिन्नेव देशे सकलव्यापकपदार्थानां संयोगो वक्तव्यः । स च न घटते । एकस्य व्यापकपदार्थस्य संयोगेन निरुद्धे स्थाने व्यापक-पदार्थान्तरसंयोगस्यासम्भवात् । तस्मान्नानापदार्थानां व्यापकत्वं न युज्यते । तस्मादेकस्यैव पदार्थस्य व्यापकत्वाङ्गीकारो युक्त इति’ इति । तदैवं समाधानं नैयायिको ब्रूयात्—

Summary - Nyaya Matam :

i) Many all Pervading Atma, Space, Kala, Dik - Direction

ii) All 4 Contact all Objects

iii) Param Anu = Subtlest Contacted by Desha, Kala, Atma, Dika

iv) Param Anu = Partless can't say one Part contacts Desha, Another kala, Akasha :

- Akasha already contacted, can't be contacted by others, Place already blocked by all Pervading Dravyam.
- Left finger contacts right Finger - Nothing else can contact the same Tip

Example :

- Seated on Chair, Another can't sit on Same Place Contacted by you
- Surface of Chair Occupied
- **If Akasha is all Pervading, other Dravyams can't be all Pervading**
- All pervading must be one, it Blocks others Dravyams to be all Pervading

Purva Paksha :

- Only one Pervading Akasha is Atma or Kala or Drk
- Param Anu Atomic in Size Niravayava, Partless
- If it had Parts, one Part for each Dravyam can be there to Pervade
- Param Anu not like 4 Parts of my Body
- Param Anus not Savayavam
- It is Accepted only by Nyaya not Vedanta.
- It is Different from Scientific Atom
- **Param Anu Nasti, Pramana Abhava**

He Says :

- Nirguna Brahma Nasti, Pramana Abhava
- Atheist : Show me God

Param Anu :

- Nir-avayava, Sukshma

- One Dravyam has to contact all 4 Dravyams
- Kala will be waiting for Desha to leave the Place

Childs Quiz :

- Elephant Sleeping in Carpet
- How to Pull the Carpet? Bring Crane?
- No, wait for Elephant to Wake-up and Walk out!
- Once Akasha vacates, Kala can Occupy, not Simultaneously
- Ekasya Vyapakam Dravyam not Possible
- Niruddha = Blocked in Param Anu... No Samyoga possible of all 4 Dravyams

Example :

- Blocked seat not available for others
In Niruddhe - Sthane - Blocked, can't have Several all Pervading Dravyams
- We accept all Pervasiveness of one Dravyam
- Tada, Upto this is Purva Paksha

Nyaya :

- it is Possible

Answer :

- Many all Pervading Dravyams, Materials, can Co-exist
- Our Pratyaksha Pramanam, experience, Anubhava is Proof
- Experience can't be Rejected by Logic.

सावयववस्तुनः संयोग एवान्यवस्तुसंयोगं प्रति विरोधी । (१) यस्मिन् भूमिप्रदेशे
हस्तस्य संयोगो भवति तत्र पादस्य संयोगो न सम्भवेत् ।

निरवयववस्तुसंयोगस्तु न स्थानस्य निरोधकः, तस्मात्स नान्यसंयोगस्य
विरोधी । सोऽयमनुभवसिद्धोऽर्थः ।

- Under Certain Conditions Purva Paksha's Statement is true, exceptions are there
- Samyoga between 2 Materials with Savayava, Murtha Dravyam, in which 2 Portions exist, Solid, tangible, all pervasiveness is possible
- Right land contacts Palm, area Blocked, no other Dravyam can contact.
- Partless thing can Simultaneously contact Several Niravayavas

Law :

- Niravayave Ayam Niyam Nasti
- Akasha, Kala, Desha, Kala, all Niravayava, Partless
- They can call Simultaneously contact Savayava, Kalpa Dravyam
- Savayava vastunaha Samyoga Eva Bhavati...
- Anya Vastu Samyoga Nasti... They can Block other Objects coming in Contact

Example :

- You touch Bumi by touching hand on Ground
- Can't put foot on Same Ground

- Pada Savayavam can't contact
- Niravaya Vastu can contact

Example :

- Akasha Contacts Bhumi and Does not Block for others
- It will be Available for Contact with another Dravyam
- We can keep hand in Bhumi where Akasha is in Contact
- Kala Can contact after Akasha has contacted
- Niravayava Vastu Contacts and Leaves Vastu for other Contacts.

Pramanam :

- Anubhava Siddham Akasha comes in Contact with Book, I can also contact
- Hand Blocks Book but not Akasha

Revision 313 :

i) ND :

- Discussing Jeeva Svarupam w.r.t Nyaya School

3 Types of Nyaya Matam :

1st Matam :

- All Pervading Nature of Atma

ii) Vyapakatvam :

- Sarvagatatvam in Gita - All Pervasiveness.

iii) Vedanta Definition of Vyapakatvam :

Advaitin : Vyapakatvam Definition :

- Sajatiya, Vijatiya, Svagata Bheda Rahitatvam = Vyapakatvam

- **Only Non-dual entity alone, will get Status of Vyapakatvam**

- No 2nd Entity should be there

ND :

- Definition not acceptable to Nyaya Dvaitins

Nyaya - Vyapakatva Definition :

- **All Pervasiveness is that which is in Contact with all finite entity**

- Table, Chair, man, Women, Mountain finite

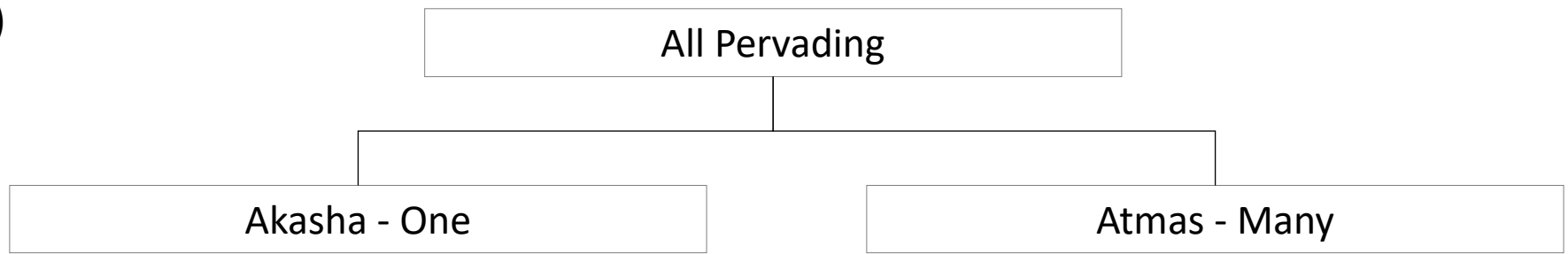
Example :

- Space is in Contact with all finite

- **Sarva Alpa Samyogavatvam = Vyapakatvam**

- That which is Endowed with contact with Every finite Entity is all Pervading entity
- Sarva Murtha Dravyam
- Akasha, Kala, Atma, Desha (Dik)
- Four all Pervading entities

iv)



v) Objection by others to Nyaya :

- Multiple all Pervading entities not possible
- Each entity will contact one finite entity and Obstruct others

Example :

- In Chair, All Pervading entity will Obstruct other all Pervading entity after Occupying it, covering it
- 2nd All Pervading entity can't Occupy the same Place
- 2nd One will loose all Pervasiveness

Nyayas Answer :

- All Pervading entity = Niravayavakam and Sarvagatam
- Whatever is all pervading, is Partless
- If Partless, 1st Partless Niravaya entity will contact Savaya Vastu No. 1
- It will not block the other Niravayava, Savayava Vastu from Contacting Chair
- Allows Peaceful Co-existence
- Akasha will allow kala to Contact Chair.

- Savayava Chair has Akasha and Kala Sambandha Simultaneously
- Every finite Object has Desha, Kala, Sambandha Simultaneously

- **Body has Desha, Kala Sambandha Simultaneously**

- Desha, Kala, infinite, All pervading
- My Body has Kala and Desha Sambandha

- **If Desha Sambandha blocks kala Sambandha, what will happen? I will be eternal kala Ateeta**

- I will be all Pervading beyond Desha...
- Every finite Object has Desha Kala Samyoga
- Nirvayatvat, Simultaneity is Possible
- If Body in one Chair, others can't sit be cause 2 Bodies are with Parts - Savayavam
- Sarva Murtha Dravya Samyoga is Possible
- Many Niravaya Vastus can be all Pervading
- Therefore Many Atmas Possible

- **My Atma contact my Body and other Bodies like Space**

- Atma is Niravayavam, can't Block Sambandha of other Atmas
- Samyoga Rule of Savayava and Niravayava Vastu Different
- Don't extend Limitation
- Niravayavam Means partless
- Akasha can't be used for Blocking a Seat, Anubhava Siddham.

(२) घटे यत्र देशे आकाशस्य संयोगोऽस्ति तत्रैव देशे कालदिशोरपि संयोगोऽस्ति । घटस्य यः कोऽपि देशो यदि आकाशकाल-दिग्भ्यो बहिः स्यात् तस्मिन् देशे आकाशकालदिशां संयोगो न स्यात् । किन्तु न तथास्ति घटादीनां आकाशकालदिग्भ्यो बहिर्भूतः कश्चन देशः । किन्तु सकलपदार्थानां सर्वोऽपि देश आकाशकालदिक्ष्वेव वर्तते । तस्मात्सर्व-पदार्थानां सर्वेष्वपि देशेष्वकाशकालदिशां संयोगोऽस्त्येव ।

- Take any Portion of Pot
- In every Portion Dik, Desha, Kala Samyoga is there
- Body faces all Directions at same time
- If Contact Blocked, then Outside Dik
- No finite Object outside Desha, Kala
- All Objects Associated with Desha kala
- There can be Many all Pervading entities
- Anubhava Pramanam, no Shastra required.

Dakshinamurthy Stotram :

बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्निर्विकल्पं पुनः
मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम्
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

bījasyāntati vāṅkuro jagaditaṃ prāṅnirvikalpaṃ punaḥ
māyākalpita deśakālakalanā vaicitryacitrīkṛtaṃ
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 2 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

- World is in time, Space Co-ordinates
- No Object outside Desha kala, Drik

Conclusion :

- All pervading entities are in Contact Simultaneously with all Paramanus.

इत्थं परमाणावप्येकस्मिन्नेव देशे नानानिरवयवव्यापकपदार्थानां संयोगो युक्त एव ।
नात्र कश्चिदपि दोषोऽस्ति । तस्मादात्मा नाना भवति । सर्वत्र व्यापकश्च भवतीति ।

- In this manner, Same Rule Extended to Paramanu - Atom Also

Param Anu	Chair
<ul style="list-style-type: none"> - Dot - All pervading - No Top / Bottom - Niravayavam 	<ul style="list-style-type: none"> - Has Parts, top, Bottm, Middle

Akasha	Param Anu
<ul style="list-style-type: none"> - Partless - Biggest Entity - Niravayava, Sarvagata 	<ul style="list-style-type: none"> - Partless - Smallest entity - Niravaya Sarvagatu

- Partless Space is Simultaneously in Contact with all Param Anus

Atma - Nyaya :

- Individual Self
- Anekam, many all Pervading
- Many Jivatmas

Atma - Advaitin :

- Ekam, one Jivatma
- Sankhya, Yoga, Nyaya, Purva Mimasa, Veiseshikas, all Dvaitins
- Jivatma - Paramatma - Different in Visishta Advaitin

Paramatma	Jivas
One	Many

Advaitin :

- Jiva Appears to be many because of its Availability in Many Bodies
- Plurality of Shariram, transferred to Eka Atma

Brahma Sutra :

चराचरव्यपाश्रयस्तु स्यात् तद्व्यपदेशो भाक्तः तद्भावभावित्वात् ।

Characharavyapasrayastu syat tadvyapadeso bhaktah tadbhavabhavitvat ।

But the mention of that (viz., birth and death of the individual soul) is apt only with reference to the bodies of beings moving and non-moving. It is secondary or metaphorical if applied to the soul, as the existence of those terms depends on the existence of that (i.e., the body). [II – III – 16]

Immovable	Movale	One Common
Trees	Human	Life - Atma

- Based on Plurality of Body, Atma not Plural

Tarqa :

- Atma Nana Bhavati each Atma, All pervading, every Object contacted by all Pervading Desha, Kala, Atma
- Neiyayikas Establishing Many all Pervading Atmas

Advaitin :

- Dosha, Fallacy in neiyayika, contradicts our Experience and Svamata Virodha.

Topic 359 :

३५९) 'आत्मा व्यापकः, अनेकः, कर्ता, भोक्ता च' इति न्यायमतस्य निराकरणम् –

Refutation of Nyaya Philosophy who has following Ideas :

- i) Atma is All pervading, Pluralistic, Karta, Bokta (Enjoyer of karma Phalam)**
- ii) In Sankhya, Yoga, Nyaya, veisheshika, Purva Mimamsa, 5 Philosophies Jivatmas Many, all pervading**

iii) Visishta Advaitin :

- Jivas Many, not all Pervading
- Jiva = Anuhu, Atomic
- Paramatma = All Pervading

iv) Advaitin : Gita - Chapter 2 :

अच्छेद्योऽयमदाह्योऽयम्
अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam
aklēdyō'śōṣya eva ca |
nityaḥ sarvagataḥ sthāṇuḥ
acalō'yam sanātanaḥ || 2 - 24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

- Jiva = Sarvagata, all Pervading in Gita (karmadharaya Samasa)

Visishta Advaitins Interpretation :

- Sarvagatastaha Anuhu Jiva is in Paramatma and is Anuhu
- Plurality different in 4 and one
- Now comes 2 Pages of negation of Nyaya Matam
- Pluralistic all Pervading Atma

सकलात्मनां सकलपदार्थैः सह संयोगोऽस्तीति न्यायमतम् । नानात्मनामव्यापकैः परिच्छिन्नैः सकलैरपि देहेन्द्रियमनोभिः परमाणुभिश्च संयोगोऽस्तीति नैयायिकमतं न सङ्गच्छते । तथा हि, व्यापकानां नानात्मनामङ्गीकारे सर्वशरीरैः सर्वेषामप्यात्मनां संयोगोऽङ्गीकार्यः । तदा चेदं शरीरमस्यैवात्मनो नेतरस्यात्मन इति निश्चायकप्रमाणाभावात् एकैकस्यात्मनः सर्वाण्यपि शरीराणि सम्बन्धीनीत्यापतेत् । यस्य कर्मणा यच्छरीरमास्थं तदेव शरीरं तदात्मसम्बन्धि इति व्यवस्थापि न युज्येत । यतो येन शरीरेण यत् कर्म कृतं तेनापि शरीरेण सकलात्मनां सम्बन्धोऽभूत् तस्मात्कर्मापि सकलात्मसम्बन्धेव भवेत् ।

- If All Atmas have Samyoga, Connection with All finite objects, Sense organs, in the world
- Mind = Anu in Nyaya

- **No Particular Atma can get Connected to a Particular Body**

- In Advaitam only one all Pervading Atma

Problems in Neiyayika Matam :

- All Atmas connected to all Bodies

- **We can never Say I in Any body, I will refer to all bodies**

Who certifies that this body belongs to me?

- No Bramana, Kshatriya, Vaishya Classification Possible

- **Each Atma will be Vishwarupa Paramatma not Jivatma if all Pervading**

Tarqa :

- Atma has 14 Gunas
- Dharma and Adharma = karma

- **Each Atma Associated with particular Prarabda karma = Identity**

- Karma will decide which Atma Goes with which Body
- Atma - All Pervading, Sharirams, many

Advaitam :

- Atma = Nirgunam therefore, Problem

तथा हि, व्यापकानां नानात्मनामङ्गीकारे सर्वशरीरैः सर्वेषामप्यात्मनां संयोगोऽङ्गीकार्यः । तदा चेदंशरीरमस्यैवात्मनो नेतरस्यात्मन इति निश्चायकप्रमाणाभावात् एकैकस्यात्मनः सर्वाण्यपि शरीराणि सम्बन्धीनीत्यापतेत् ।

i) Discussing Neiyayikas - 1st Matam :

- Various Principles mentioned
- Now Refutation going on...

ii) Atma - Vyapakam, Anekam, Karta, Bokta Nirakaranam :

Nyaya :

- **Atma = All Pervading, Many, Sagunam Advaitam**
- **Atma = Ekam, Atma Sarvagatam, Nirgunam, Akarta, Abokta**

Nyaya	Advaitam
<ul style="list-style-type: none">- All Atmas connected to all Bodies- Sarva Alpa Dravya Samyogatvam = Vyapakatvam- Infinite Atmas come in contact with infinite Bodies	<ul style="list-style-type: none">- Atma one- Asanga- Atma = Sajatiya, Vijatiya, Svagata Bheda Rahita, Sarvagatam

Purva Paksha - Objection to Nyaya :

- What is Pramanam to connect Atma to a Body?
- If all bodies contact all Atmas, they will suffer all Pain of Joints and 32 Teeth.

यस्य कर्मणा यच्छरीरमारब्धं तदेव शरीरं तदात्मसम्बन्धि इति व्यवस्थापि न युज्येत ।
यतो येन शरीरेण यत् कर्म कृतं तेनापि शरीरेण सकलात्मनां सम्बन्धोऽभूत्
तस्मात्कर्मापि सकलात्मसम्बन्धेव भवेत् । न त्वेकात्ममात्रसम्बन्धि भवेत् ।

Nyayas Reply :

- Every Body is Generated by Specific karma of Jiva
- Jivas Connection to Body clear as per karma

Advaitin's Question :

- This Arrangement not proper
- Previous karma done by Whom?
- Body does karma with Jnana Indriyas, Karma Indriyas and Manaha
- Bunch of karma will be connected to all Atmas
- Can't Say : Particular Body connected to particular Body
- Rudra Abhishekam Punyam goes to all Atmas as All Atmas connected to all Bodies.
- All Sharira and Atmas Connected, no particular karma for one Body / Atma

• **Shariram, Manas, Karmas will be connected to all Jivatmas**

- No particular karma will be connected to a Particular Atma.

यस्यात्मनो मनःसहितं यच्छरीरमभूत् तस्यात्मनः तदेव शरीरमित्युक्ति-रपि न समीचीना ।

- Mind = Anu, Countless Minds are there
- Mind alone Produces Chaitanyam in the Atma of Contact
- Generated Consciousness Joins only Atma not the Combination
- Vedantins Answer

(१) शरीरेणेव मनसापि सकलात्मनापि सम्बन्धस्य साधारण्यादिदं मनोऽस्यैवात्मन इति निश्चयेऽपि प्रमाणं नास्ति । किन्तु सकलात्मनां सकलान्यपि मनांसि सम्बन्धीन्येव भवन्ति । तथैवेन्द्रियाण्यपि सकलात्म- सम्बन्धीन्येव भवन्ति ।

In Purva Paksha - Solution :

- Mind Generated Consciousness is there in All Atmas
- Will have contact with all Body - Mind

Vedantin :

- Particularisation not possible through Mind
- Mind also Connected to every Atma
- No Pramanam to Prove Particular Shariram, Mind Connected to Particular Atma
- Every Jiva Connected to all this is Anubhava Virodha Dosha.
- We don't experience, sense organs being Connected to all Atmas.

(२) बाह्यपदार्थेषु 'अयं पदार्थो मदीयः, अयमन्यदीयः' इति व्यवहारः शरीरनिमित्तकः ।
प्रदर्शितरीत्या सर्वशरीराणां सर्वात्मसाधारण्यात् सर्वेऽपि बाह्याः सर्वात्मसम्बन्धिन एव
भवन्ति ।

- My house in which Body is there is Connected through Mamakara
- Any house will be connected to All Atmas

For Advaitin :

- **All Pervading = Asanga like Akasha = Accommodating**
- **Nyayas All Pervading = Connecting with Everything**

- This is an Important Difference
- Mamakara Pratyaya can't be a Determining Factor
- Shariram, manas, Indriyas, Bahya Padarthas, Connected to All Atmas is Neiyayikas Matam.

Vedantin :

- They are all Anubhava Viruddha.

अथ यदि नैयायिको ब्रूयात् — यस्यात्मनो यस्मिन् शरीरे अहं-ममबुद्धी
भवतस्तस्यात्मनस्तदेव शरीरम् । अहमिति बुद्धिरेकैव । तथा ममेति बुद्धिरप्येकैव ।
तस्मात्सर्वेष्वामसु सा बुद्धिर्न भवेत्; किन्त्वेको धर्म एक- धर्म्याश्रित एव भवेत् ।
तस्मादेकस्यैवात्मनः सम्बन्धी भवति । तथा च यस्या-त्मनो यत् शरीरं सम्बन्धि
भवति तेन शरीरेण सम्बद्धानि मनइन्द्रियबाह्यवस्तूनि तदात्मसम्बन्धीन्येव ।
तस्माद्वापकनानात्मनामङ्गीकारेऽपि न दोष इति।

Whole Para is Another Solution by Neiyayika :

- I - Thought and My - thought
- I am the Body, Sense organs are Mine
- I - Thought and my thought = Attribute, belongs to one Substance, Atma
- Only one I will say, I am this Body, Sense Organs, mind
- Others don't claim this body
- Claiming body done by one thought
- One thought Connected to one Atma
- I thought - Body - Shariram, Manaha, Indriyas Connected
- I thought only one whichever Jivatma is connected to whichever Shariram thought I thought, that is the Pramanam.
- Through this external things can also be connected.

- I - My - thought = Dharma, Attribute can belong to only one Substance
- Eka Dharma, Eka Dharmi Ashraya
- Rama has I thought only in a particular Body

Aham Buddhi and mama Buddhi claimed in one Body only

- This is our Anubhava, experience
- I - Thought = Pramanam to connect Body - Mind - Sense organs, family

सापि वार्तासङ्गतैव — अहमिति बुद्धिरेकस्मिन् शरीरे एकस्यैवा-त्मनो भवतीत्येतत् न्यायमते न युज्यते । किन्तु सर्वेषामप्यात्मनामेकस्मिन् शरीरे अहमिति बुद्धिर्भवितुमर्हति । तथा हि, न्यायमते बुद्धिर्नाम ज्ञानम् । तच्च ज्ञानमात्ममनसोः संयोगेनोत्पद्यते । मनसा सह संयोगः सर्वेषामात्मनामस्ति । अतश्च मनसा संयोगेन यदा एकस्मिन् शरीरे एकस्यात्मनो अहंबुद्धिरुदेति, तदा सर्वेषामप्यात्मनां अहंबुद्धिरुदेतुमर्हति ।

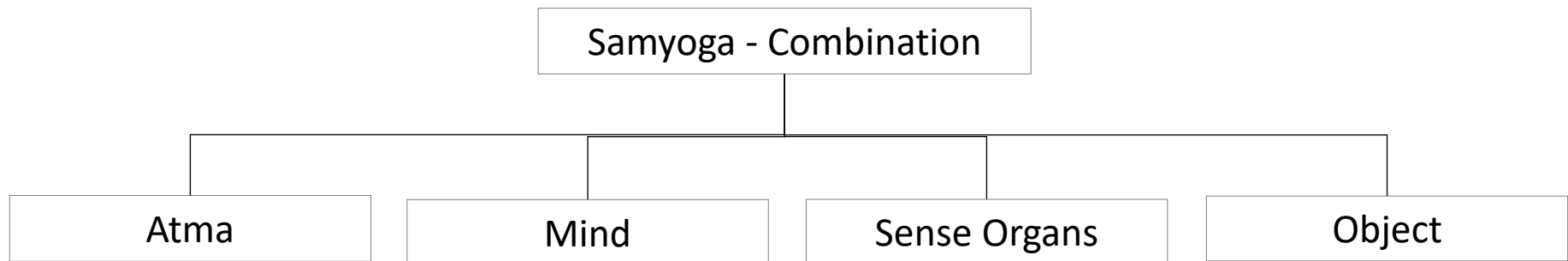
- Above solution illogical in Nyayas own Matam
- In Nyaya Buddhi = Jnanam = Awareness

In Vedanta :

- Pot knowledge = Vritti Jnanam
- I - Thought = Self Awareness, Consciousness in a particular Body.

- Self Awareness Rises only in Aham Buddhi
- You can't say Rises in one Atma as All Atmas are Connected
- I thought Should be connected to all Atmas, all Bodies
- Self Awareness = Jnanam - Belongs to Atma
- Any Jnanam belongs to Atma and all Atmas
- Thathahi, to explain
- In Nyaya, Buddhi = Awareness
- We talk of one Generated all Pervading Consciousness
- For Nyaya, knowledge is always Particularized object - Here self Awareness

How does knowledge Rise in the Buddhi? New Approach of Nyaya :



Vedanta :

- **Chaitanyam → Independent**
- **Chidabhasa → Reflection**
- **Vritti Jnanam in the Mind**

Nyaya :

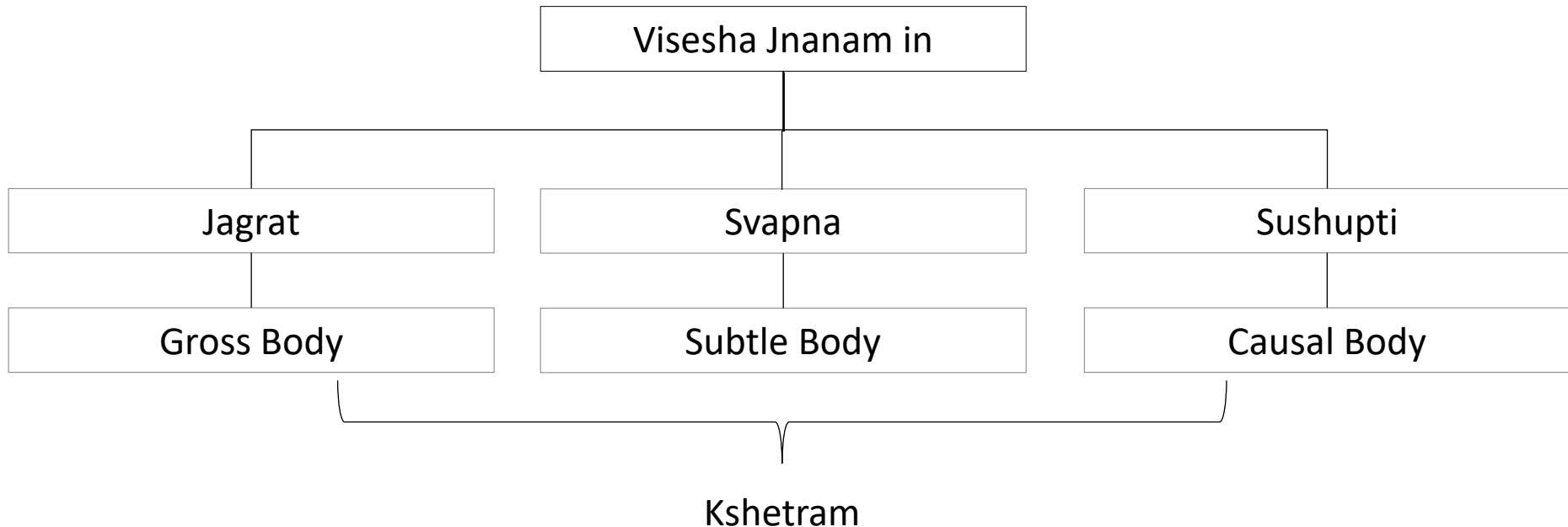
- Born out of Combination, Association of 4 Factors
- Body Jnanam = I - Thought, I - Jnanam
- When no sense organs and Objects are Operational
- In Vedanta I = Atma Jnanam in Sleep when senses and Mind not Operating

= Atma Samanya Jnanam

= Nir-upadhi Jnanam

= Chaitanyam

= Kshetrajna



I - Jnanam

Nyaya

- Body Jnanam
- Always Particular

Advaitin

- Atma Jnanam
- Samanya Jnanam

Crucial Answer : Advaitin to Neiyayikas :

- Rising knowledge will be Connected with All Atmas within Body as Atma is All pervading
- We Give name to Jivatma
- All Jivas will be in One Shariram
- Any knowledge including Self Awareness will Simultaneously take Place in all Atmas
- Therefore, Atma - Asanga but All Pervading in Vedanta
- Self knowledge will belong to all People in Neiyayika Matam
- No Pramaman to Particularize knowledge

तथा हि, न्यायमते बुद्धिर्नाम ज्ञानम् । तच्च ज्ञानमात्ममनसोः संयोगेनोत्पद्यते । मनसा सह संयोगः सर्वेषामात्मनामस्ति । अतश्च मनसा संयोगेन यदा एकस्मिन् शरीरे एकस्यात्मनो अहंबुद्धिरुदेति, तदा सर्वेषामप्यात्मनां अहंबुद्धिरुदेतुमर्हति ।

- ND Dealing with 1st Matam of Neiyayika

i) Atma is all Pervading and Many :

- Countless Bodies, Anu Minds, (Atomic Size), all Pervading Atma has Association with all Finite Alpa Drivyams
- Sarva Alpa Drivya Samyogatvam = Sarvagatatvam
- Alpa = Finite

ii) Advaitins Objection :

- If all Atmas Connected to all Bodies, how to Connect one Atma with one Body? No Pramanam.

iii) Neiyayikas Solution :

- Every Jiva has one I - Thought - My thought with one Body
- There is no Overlapping of I thought
- I thought belongs to one Atma
- In Neiyayikas Matam, it is I knowledge, Awareness

- Aham iti Janami
- All knowledge attribute of Atma

Advaitin :

- I thought for Body - Ok

How I Awareness to One Body?

- Every Jnanam, Self Awareness is connected to all bodies
- All Atmas through I thought will be connected to a Particular Body
- Particular Atma can't be connected to a Particular Body
- I knowledge rises Because of Combination of Atma and Mind
- Can't Say, One Atma is connected with the Mind
- All Atmas will have connection with the Mind and they are all Pervading
- Mind Atma Connection in One Body gets Aham Vritti, Self Awareness
- For all Atmas, I thought Should Rise because in One Body, all Atmas are there
- I thought will rise in all Pervading Atmas
- Therefore, Aham Buddhi, Awareness, Can't be Determinant factor
- Next Verse is Last Attempt of Neiyayika

अथ यद्येवं प्रत्यवस्थीयते — यद्यपि मनसा सह संयोगः सर्वात्म- साधारणः । तथापि यस्मिन्नात्मनि ज्ञानजनकादृष्टमस्ति । तस्यैवात्मनोऽहंबुद्धि-रुत्पद्यत इति । तदप्यसङ्गतमेव । तथा हि, यो व्यापकनानात्माङ्गीकर्ता तस्य मते एकशरीरस्थशुभाशुभकर्मभ्यां तच्छरीरसम्बद्धसर्वात्मनामप्यदृष्टोदयोऽव-श्यमङ्गीकर्तव्यः । इयं वार्ता पूर्वमेवोक्ता । तस्माद्व्यापकनानात्माङ्गीकारे एक-स्मिन् शरीरे सर्वेषामप्यात्मनां सुखदुःखभोगापत्तिरपरिहार्या । न तु तथा-स्त्यनुभवः । तस्मात् 'आत्मा व्यापको नाना कर्ता भोक्ता च' इति न्याय-सिद्धान्तो न समीचीनः ।

- Thathapi - Still... There is a Factor which connects Atma with I thought
- Determinant factor = Karma
- In Astika Darshanams - Karma Powerful factor to explain the world

Example :

- Earthquake : Some die, Survive Due to Karma
- Punyam, Papam, Adrushtam connects I thought - Body and Atma
- I thought not Developed even if other Body is Close to Atma in a Plane

- **Ahamkara - Mamakara = I thought**

= Aham Buddhi

= Self Awareness

= Identification with particular Body

Advaitin :

- Neiyayikas Suggestion not Logical
- All Pervading Atma Connected with all Finite bodies in Creation
- Adrushta Punya papam generated by karma also connected to all bodies
- Karma Done by Body with karma Indriyas
- Karma belongs to all pervading Atma
- Generated Punyam also connected to all Atmas
- All Atmas will have all Punya Papam in Neiyayika Matam
- Already said before in Topic 359 - Last 4 Lines
- Atma Connected to Body because of karma

Connections :

- Atma
- Aham buddhi (Karana Shariram Connection)
- Sukshma / Sthula Shariram
- Karma
- 1st Adhyasa - Apparent, not real, By Atma Jnanam can come out
- Other Adhyasas - Secondary - Prarabda has to be fulfilled

Nyaya Matam :

- All karmas belong to all Atmas

- Karma can't be Determinant factor in Nyaya Matam
- All Atmas will experience all Pain in all bodies can't Survive

My Experience :

- I Experience Pain only of My Body, not other Bodies
- ND Concludes refutation of 1st Nyaya Matam

Nyaya Matam : Atma :

i) Vyapakaha - All pervading

ii) Nana - Many

iii) Sagunam - 14 Gunas

- Punya, Papam, Raaga, Dvesha

iv) Karta - Bokta

We accept Only one :

- Vyapakatvam - All Pervading
- Reject Nana, Karta, Bokta
- Don't Accept his Definition of all Pervasiveness

Definition of All Pervasiveness in Nyaya Matam :

- Sarva Alpa Dravya Samyogatvam...
- Simultaneous Association with Finite Objects of the World

Advaitin :

- Does not Accept Association of Atma with Anything “Asangatvam” in Vedanta

Advaitin Definition of all pervasiveness :

- Unique Definition, only in Vichara Sagara
- Sajatiya, Vijatiya, Svagata Bheda Rahitatvam is Vyapakatvam
- Definition only for Non-duality in Advaitam = Sajatiya, Vijatiya, Svagata Bheda Rahitam
- Uniqueness of Vichara Sagara, Same Definition given for Vyapakatvam of Atma
- We Accept Vyapakatvam of Non-dual Atma
- Do not accept Nanatvam, Karta, Bokta...

How does Advaitin connect Atma to a Particular Body?

- In Nyaya, one Atma can't be Connected to a Particular Body
- All Atmas connected to All Bodies

They Say :

- If you have one Atma, all pervading, you will also have Same Problem
- Will have Simultaneous experience of all Bodies
- How you explain Sukha - Dukha to one Body?
- How to connect Atma to one Body in Advaitam?

Advaitin :

- We need not Connect
- Atma is not connected to Any Body
- **Atma - Asangaha**
- **Jnani who knows I am Atma is never connected to one Body or any Body at any time**
- He is Nirmama, Nir-Ahamkara
- How do you explain Jivatma identifying with one Body in Advaitam?